

Domestic Missions

OF THE

Protestant Episcopal Church.

DECEMBER, 1869.

A LETTER FROM BISHOP MORRIS.

A LOUD CALL "THEY WILL STARVE."

REV. AND DEAR SIR: I am now passing across the Straits of Fuca from Victoria to Port Townsend, where I am to spend next Sunday; after which I hope to give you some account of my visitation to this, the most distant, part of all your Missionary field. I have just been reading in the Bishop of Columbia's last Report an account of the commencement of the Cariboo Mission, in the chief mining district of British Columbia, in the summer of 1868. It gives the history of what may be considered a very remarkable "Call," and shows a spirit of faith, boldness and self-denial well worthy of imitation by us all—Deacons, Presbyters, and Bishops. I think its publication will interest many of your readers, and *hope* it will strengthen the faith and efforts of *some* to a better and higher devotion.

The Cariboo mining region had gathered in a population of nearly two thousand, when an urgent appeal was sent to Bishop Hills for a resident Clergyman.

It was a most expensive place to live in, and great difficulties were anticipated in securing a support for a Missionary and his family. Of the importance of the Mission none could doubt; the absence of religious instruction and worship was a reproach to the Church; but the difficulty of providing the means appeared insurmountable.

The Rev. J. Reynard, then comfortably settled over the Indian Mission in Victoria, learning the condition of things in Cariboo, *volunteered* to go, with his wife and family, and take the risk, feeling assured that the LORD would provide.

The Bishop then wrote to the friends of the Church in Cariboo, some few of whom entered warmly into the scheme, while others strongly

opposed the idea of sending up a Clergyman with a wife and family. They deemed these latter an overwhelming incumbrance, and warned the Bishop that *starvation* would be the probable result.

Mr. Reynard, however, was not deterred. The Bishop deemed that the presence of a lady, although she would be certain to suffer great hardship, would be of much value to such a community, and that her presence with her children would be a pledge to the people that the Clergyman proposed to settle down and cast his lot with them; hostages to prove that his would be no mere summer visit. And so it was determined that they should leave early in August, the Bishop having first informed the people of the step taken, and expressed the hope that they would raise \$1,500 per annum towards the support of their Clergyman. On the day previous to Mr. Reynard's leaving with his family, the Bishop received the following telegram from the Judge of British Columbia:—"They will Starve; wait one week." And, again, a second telegram came: "Wait letters before sending Mr. Reynard to Cariboo." Nothing daunted, however, this bold soldier went on, with his wife and children, with the prospect before him of starvation and failure.

In a few days came letters from Judge Begbie, setting forth the difficulties in Mr. Reynard's way, as they presented themselves to the mind of one well acquainted with the country. He writes:—"Suppose the whole \$1,500 could be raised, what would be the use of it? You propose to add \$1,000. *A family of four or five persons could not provide themselves with food and fire for \$2,500.* Wood is very expensive, and in winter a lavish consumption is necessary to existence. But where are Mr. Reynard and his family to go? I cannot find a single house vacant, or attainable, in which a married woman or children could be expected to live. . . . How is the house to be furnished? Wooden bunks and benches, a few shelves and pegs, a stove, kettles, and blankets, is all that they can expect; it is all that I have, or ever have had. And even these things cost money. How are the traveling expenses of a family (not much less than \$500 I suppose) to be defrayed? And when he comes, where is he to preach? I declare I cannot guess what they will do, or whither they will go, or how they can either stay or return without most untoward circumstances utterly beyond my power to prevent, or substantially to mitigate."

Other letters were received to the same effect, and the Bishop was most anxious to hear from this noble-hearted Missionary himself on his arrival in this promising field.

Mr. Reynard found on reaching Bakerville that the difficulties of his position had been hardly overstated. Board and lodging at an hotel cost over \$7 a week; and the rent demanded for a two-roomed *cabin* was the modest little sum of \$60 per month. He arranged, therefore, to sell

a building which had been used for a church, but was now untenable, and make use of the proceeds towards building a cottage. A saloon-keeper lent a room for Service on Sunday, and, thus encouraged, the Missionary went to work, with a good heart, and writes, in his first letter from Cariboo, that "the Church stands or falls with this effort." But what were the results of this undaunted faith and perseverance? Mr. Reynard writes thus of his first Service held in the borrowed saloon: "I had provided seats for fifty, but there were as many standing as sitting. The sum collected at the Offertory, morning and evening, was \$57. This I think very encouraging, without any appeal or explanation of how I stood dependent upon the voluntary offerings of the congregation. I had at both Services, Jews, and Romanists, and Protestants of all kinds. All seemed delighted with the Services, and hopeful for the music. I am happy to say all are discontented with the quasi Service, and wish the full Church Service."

Mr. Reynard writes to his Bishop again: "I hope to get into the new cottage sometime this week, and soon shall be quite settled and happy. For though we have many drawbacks, half-hearted people who ought to help, and others who plainly refuse to help in the least, yet it is pleasant and cheering to find the Sunday Services valued. I had the place full, on Sunday, and the Offertory, morning and evening, amounted to \$40.00."

Let us see, however, what kind of a house it was in which this brave man expected to be "quite settled and happy." He writes again to his Bishop: "We got into our new house last Tuesday. In the evening, when I was carrying the goods and stores into the house, the thermometer stood 17° below freezing (September 15), and the Northern lights were gleaming and glancing in a wonderful manner. The house was without doors or windows; we camped around the cooking-stove in the kitchen, and bitter cold it was. But the next day, after taking possession, all our troubles were forgotten in the fearful conflagration which in one short hour utterly destroyed half the town of Bakerville, and brought everything to a stand-still." The prospect of starvation and failure had not kept back this brave servant of the Cross from this work, nor yet did this disaster daunt him. He thus describes his prospects after this calamity: "All my efforts and expenditures have been in vain; the Institute obliterated; all my lamps, benches, books, robes, *gone* without a trace. The old Church at Bakerville, by the sale of which I was hoping to pay for the labor in building our new cottage, is also gone; and which way to turn I know not. I cannot go to the houseless, ruined traders for subscriptions. Every cent of the Offertory I had spent in fitting up the Service-room; winter is upon us, and I have not a stick of fuel secured. Most people advise me to leave at once; *but this I cannot do—dare not, will not think of.*"

This noble resolution was adhered to, and success crowned the Missionary's efforts. We have heard sometimes, my dear Doctor, about "loud calls" with some unworthy insinuation in the use of the term. Here was a call of a different character, bravely accepted and bravely held. Neither the threatened starvation nor the actual fire could keep this man from his work. Now give us this spirit in the young men looking to, and preparing for, the Ministry, and our waste places of the West will soon be occupied. Oregon and Washington have half a score of places where these men are wanted, a hundred times more inviting in all outward circumstances than was Cariboo to the noble Reynard. Who are they that will occupy them?

WORK IN FLORIDA.

REV. AND DEAR SIR:—From our silence since the publication of my Appeal in your columns a year ago, I fear that some of our friends who so kindly responded to it, may infer that we are not doing very much, or at any rate have no considerable *results* to report.

As I am a Missionary Bishop in every respect, save the title, and the *stipend* which accompanies the title, may I not venture to ask a little of your valuable space for a word to our kind friends, who have felt sympathy enough with our work to send us their offerings to sustain and further it?

And first, let me give some extracts from two ordinary Monthly Reports of one of my Missionaries, (the one laboring on the St. John's River,) as a specimen of the kind of work we are doing, and as showing that the paths in which we walk are not always strewed with flowers, even in the "land of flowers."

With your permission, this will be followed, in a future number, by another communication stating some of the results of our work for the last two years.

J. FREEMAN YOUNG,
Bishop of Florida.

EXTRACTS.

I.

On the First Sunday after Easter (April 4), I held Services at Colonel Dancey's, Orange Mills. The best room and porch were filled with reverent worshippers. All present, not only Church people, but Methodists, Baptists, and others, joined heartily in the prayers and responses, and listened with attention to the sermon. At the request of the recently confirmed members, "warning" was given for the administration of the Holy Communion, on the occasion of my next visit; which

would be on the Fifth Sunday after Easter. At the close of Morning Service, I distributed a number of Prayer-books and tracts, among the people, and lent some bound volumes on Church principles, to a few earnest inquirers after truth. Neither did I forget those who had so lately entered the Church's-golden gate; to them I lent books likely to establish them in the doctrines of our holy Mother. Several persons entered into conversation with me in relation to our "distinctive views," suggested by the books placed in their hands, and I trust that a spirit of investigation has been awakened here, which, under God's blessing, may lead some of these interesting people into the "unity of the Faith" as "once delivered to the saints." A promise was made, that before my next visit, a certain unoccupied building in the neighborhood should be fitted up as a place for religious worship. I left these people with many pleasant feelings.

Thence, I proceeded to Hibernia, where I made some family calls, and distributed tracts and Prayer-books. Unhappily, however, the hotel was so crowded with company, that the only accommodation for me, was a comfortless outhouse, very much exposed to the weather. On Saturday night, the winds blew coldly on me, and heavy rains descended, wetting the hard pallet on which I lay. The result was, that on Sunday morning, I had a severe cold, with hoarseness, and some degree of fever, which rendered it impossible for me to officiate on that occasion. I therefore returned home for a day or two of rest, and recuperation, before entering on my journey to the far South.

On Wednesday, April 14th, in obedience to your directions, I commenced a Missionary tour to Indian River, and New Smyrna. Took passage on the "Hattie," in the expectation that on my arrival at Enterprise, I could proceed at once to New Smyrna. But this I found to be impracticable. Put up at the hotel, and called on Mr. Watson, and on Mr. Thayer, who furnished me with the names of settlers, heads of families, for a distance of five miles around Enterprise. On Friday, the 16th inst., went on board the "Little Addie," and started for Salt Lake. This Steamer is not at all adapted for the conveyance of passengers. On this occasion, the small cabin was occupied by two ladies, so that ten white men, and three colored hands, had to sleep on the decks as best they could.

Few settlements along this part of the river. Here and there saw a hut, or shanty, with little taste, and slight indications of comfort in their surroundings. Left, at each place, a few tracts. At the landing on Lake Jessup, I learned that there was a settlement of about two hundred persons at a distance of from two to six miles back from the shore. Could not ascertain many particulars, but have reason to believe that there are some families of respectability among them. I think their religious privileges are few, and the visits of

Ministers seldom, if ever, made. How isolated and cheerless their condition, without the means of grace. Through green savannas, apparently subject to overflows; lonely isles, inhabited only by aquatic birds; and (on the river banks) strips of marginal hummock, where the broad-spreading oak, the flower-crowned magnolia, and the lofty cabbage palmetto are seen, we pursued our way to Lake Harney. Here, at the north end of the *haulover*,—a road of twenty-two miles, which leads to Sand Point,—we saw a house, open on one side, and made of palmetto leaves. The R——’s—father, sons, and a daughter (with her children)—make this their home, when they are not absent on distant hunting expeditions. I called at their dwelling. It was not calculated to inspire a taste for the charms of solitude.

On Monday, the 19th inst., left the St. John’s River, and went through Snake Creek into Salt Lake. Here, at the end of another *haulover*, I was put ashore, and here I bade adieu to the ‘Little Addie’; not, however, without many good wishes to Captain Lund for his kindness to me, nor without giving tracts and Prayer-books to such of the passengers as were glad to receive them.

I had now before me a walk of eight miles, in order to reach Sand Point, with a valise full of clothes and books, and on a very sultry day—thermometer at 84. On this route, had to wade through a deep pond. No house in sight for four miles. Passed an Indian burial mound, said to be from twenty-five to thirty feet in height. Pine trees are growing on it. Parties of pleasure come here sometimes from Indian River, to have their pic-nics, and dance around the dust of the dead.

About two o’clock, p.m., reached the house of L. G. C., Esq., very much fatigued, and glad to eat a dinner which was prepared for me. The family had already dined. Mr. C. is a strong Methodist, but not a bigoted one. I explained to him the purpose of my visit to Indian River, and he said that the people would be more than willing to receive an Episcopal Missionary among them. As this is a central point for the neighborhood, the settlements extending from his house S. W. to the River, and N. E. on the road to Lake Harney, Mr. C. requested that an appointment for religious Services should be made, to be held there the next day. He undertook to make it known as far as possible—remarking, however, that the congregation would be composed chiefly of ladies, as the men would be engaged in hauling freight to and from the steamer.

At Mr. C.’s, met with G. W., a colored man of good character, and hired him to carry my valise for me the remainder of the journey. The walk of four miles was accomplished with comparative ease, and, a little before sunset, we reached the residence of the far-famed Colonel ——— and family, by whom I was kindly received, and hospitably

entertained. The Colonel's house is situated on what is called Sand Point, from which there is a fine view of the river. He keeps a store and boarding-house, and appears to be doing a good business.

Early on the next morning I retraced my steps on the road to Mr. C.'s, calling at every house throughout the settlement, giving to each family a tract or Prayer-book, as the case might demand. At 11 o'clock, A.M., we had a congregation of five gentlemen, and about twenty-five ladies. Morning Prayer was said, and a sermon preached—this being the first Episcopal Service ever held in the neighborhood. The people expressed a strong desire for the labors of a Missionary, and for the establishment of a Sunday-school among them. At present they are as sheep without a shepherd, going astray, and falling into many perilous ways. Five or six of these families are Universalists; but one and all invited me cordially to the hospitalities of their homes. On my way back to the river, a wild animal—tiger, or panther—uncovered from the scrub, not more than a yard or two from me, and, after gazing for a moment, went off at a right angle from the road.

And now commenced my difficulties in the way of travel through this new country. I was anxious to visit Merritt's Island, where there are six or seven families, but as the wind was blowing strongly from the South-east, giving to the river a dark, angry appearance, and cresting its long-rolling waves with foam, I saw that a passage to Merritt's Island was out of the question. The next object was to reach Captain ——'s on the east side of the river, distant ten or twelve miles North-east from Sand Point. But it was represented that there was no small boat or hand to take me across; nothing there but a schooner belonging to Colonel Titus, and the only man who could manage her, and had time to go, was sick; that if the schooner could be sent, shallow water, on the other side, would compel me to make to land for at least a mile, through sharks, stingerees, and alligators; that if these obstacles were surmounted, it was probable enough that Captain —— was absent on a "bear hunt," and might not return for several days; that even if at home, he and all hands were busy pruning the orange trees, and he would not be able to further me on my journey; and, therefore, I was strongly advised to return by the "Little Addie," to Enterprise, and go from thence by land to New Smyrna. But my reply was: "When I undertake to do anything, I dislike very much to be defeated; if I can have the schooner, and Mr. R. is able and willing, at any price, to take me, I will risk all the dangers mentioned, putting my trust in the over-ruling providence of God. I must, if it be possible, go by the eastern route." The use of the schooner was readily obtained, and Mr. R., though quite feeble, was persuaded to take me across. The wind, having changed, was now contrary, and after nearly five hours of tacking and sailing, we reached the shallows, where I waded through to land, without accident, or harm.

Having dressed, I proceeded to the Widow F.'s place. Found the Captain at home, presented my credentials, and was received with courteous hospitality. Arranged at once for a Service, at half-past three P.M., of which, word was sent back to the family, with a request that they would attend. At the appointed time, about eighteen persons, white and black, were present. It was the only Episcopal Service ever held at that place, in the midst of palmetto houses, in an orange-grove, containing two thousand bearing trees, and in a position where the proprietor had sought seclusion from the world. When I explained to Captain —, that my Bishop had requested me particularly to seek him out, and to follow him with the loving words of that Church in which he had been baptized and educated, he said, with tears in his eyes: "Tell Bishop Young, that I am deeply grateful to him for his kind consideration. I thought there was no one so far-off who cared for me. May God bless him."

As usual, on this trip, I offered Prayer-books or tracts, to those who wished for them, but not one of the F. family, or of the colored people could read them. Sad proof how much the school-master and the Clergyman are needed all along this river; for this was not the only instance I found.

In the evening, had much pleasant conversation with Captain —. He talked of the late war, its trials, and privations; of the Church of which he was an unworthy member, but which he still loved and venerated; of his early days, when at school in England, and other interesting themes. When I asked him whether he could inform me how I could proceed to New Smyrna, he said: "I can sir. I will take you myself to-morrow, and will do it with much pleasure." Next morning at eight o'clock, the Captain, with Mr. Williams, (his only white assistant), a colored man, and myself, set sail, and steered for the little canal which unites the waters of Indian River with those of Masquets Lagoon. The passage through this narrow opening was rendered quite difficult, by masses of earth and rock which had fallen in, and, unless these are removed, and the canal widened, this great convenience will, ere long, be made of no avail to the public. On our way through the Lagoon, and Hillsborough River, the Captain pointed out to me the houses of settlers along the banks. Their names are on the list which accompany this Report.

At six in the evening, we arrived, all safe, at New Smyrna. It had been a tiresome day, in an open boat, with nothing to shield us from the oppressive heat of the sun. Even Captain — said, that he was so sunburnt, the skin would peel off from his face. I was therefore glad of a little rest at Mrs. S.'s, where I put up, and where I also made arrangements for a Service on the Sunday following. On Saturday, I visited the few families in the neighborhood, and gave away all the tracts and books

which I had left. Placed some tracts on the centre-table of the boarding-house, which were taken up and read by visitors from the North. Found at Mr. L.'s, that his wife, who had been brought up a Methodist, was anxious to be confirmed.

On the 4th Sunday after Easter, had full Morning Service, in the course of which, I baptized an infant daughter of Mr. L. Had I the time, with a boat, and a person to take me, should have visited Port Orange, Dun Lawton, and Spruce Creek settlements; but as my Bishop had directed me to meet him at Enterprise on the 28th instant, I deemed it my duty, if possible, to fulfil that engagement. Accordingly, I hired a driver, with a mule and cart, to take me to Enterprise, a distance of thirty-five miles, over what, I had been told, was decidedly a very bad road. Left Smyrna early on Tuesday morning (27th inst.), and, throughout the whole of a burning hot day, without cover, shade, or umbrella, we ploughed our way through sand, through large ponds of water, and over palmetto roots, to Enterprise, which we reached at six o'clock, P.M. Saw two large alligators in the ponds through which we passed. Called at the houses of Mr. P. (Jr.), Mr. A. (Sen.), and Mr. A., the only houses near the road from Smyrna. At Mr. A.'s, found his two daughters at home, who admitted that they had never before heard of the Episcopal Church; said they had Methodist preaching only once or twice since they had removed from Sumpter County. They gave me the names of persons living within two or three miles.

On my way down from Enterprise, saw at Volusia, Mrs. L., who gave me her name as a candidate for Confirmation.

And, now, in conclusion, I have only to say, that everywhere the people treated me with kindness, and, without exception, expressed themselves willing and glad to receive the visits of a Clergyman of our Church, whenever the Bishop may send one.

II.

In regard to Dunn's Lake, you will see by this report, how far I have complied with your wishes. On Saturday, May 1st, I walked to Orange Mills, making some calls, and scattering tracts on the way. On Sunday morning, had a full Service, with sermon: baptized two children, and administered the Holy Communion to eleven persons; congregation large, and the Services of our Church were celebrated, for the first time, in the building fitted up for public worship.

True, this building was prepared without much regard to Church order; we raised a platform for chancel; no glass windows; no robing room. I suggested some improvements, which the young men promised should be made, as far as practicable, by the time of my next appointment. After visiting other families in the neighborhood, I proceeded to Hibernia, where, on the following Sunday, I held Services. The congre-

gation was not so large as on previous occasions, as most of the Northern visitors had departed for their homes. However, some of the neighbors, Methodists, and others, attended, and we had a pleasant and profitable time. Made some visits, and gave tracts and Prayer-books to those who were willing to receive them. From this point, went on to Jacksonville, where I was requested, and strongly urged, to remain over Sunday, as they had no Clergyman; but declined, and took the next Steamer for Mayport and Batten Island. Reached the first named place early on Saturday morning in the midst of cold, stormy weather. Here a Romish Priest landed from the Steamer, and in conversation with some of the people, I learned that he was to officiate on the following day. The Romanists are evidently giving more attention to this point, where they have an old church edifice, and, as I am informed, because they have heard of your visit to the opposite side of the river, of the attendance of their people on our Services, of the books which I have given them, and of the Baptisms which I have performed in one of their families.

Went over to Batten Island; visited all the families there; rode out to Fort George, to the residence of the new settlers, Mr. R. and wife, and Captain H. On this fine plantation, there are about ten colored families, most of whom I conversed with at their quarters. At their request promised them a Service on my next visit; also to baptize some of their children. Remained here until Sunday morning, when I accompanied Mr. R. and family, to Pilot's Landing, where Services were held at the usual place. The only absentees were Captain L. and two daughters, members of the Roman Communion, who attended Mass at Mayporte. All the other families were at our Services. The subscription for a church edifice has not been commenced; but Captain T. says he will see to it as soon as he can visit Jacksonville. P. the young Prussian, who was confirmed at your late visitation, has removed to Orange Mills, where he is teaching school. I hear good reports of him. Hope you will not overlook his case in the multiplicity of Episcopal duties.

Returned to Palatka, where I found your letter of the 12th ultimo. After a short rest at home, I took steamer for Welaka. Visited here three families, two Roman Catholic, and one Methodist. Candor compels me to say that from the former, I received most kindness and hospitality. On a day when the thermometer was over 90°, started, on foot, for Dunn's Lake, fourteen miles. A gentleman from that settlement was with me; I trusted to his knowledge of the country, but after walking in hot sand for about seven miles, we lost the road. It led into Long Pond, which, if it had an outlet, might well be called a lake. We tried fording until the water was breast high, and still deeper ahead; so we turned back, and then endeavoured to go round the pond, but as its wet wings extended far and wide we found this to be impracticable. After wandering about for two hours through hummock and scrub, and in miry places, no human

being or habitation in sight, not a drop of pure water to drink, nor a dinner in prospect, we turned back towards Welaka, within three miles of which we found two cabins in the pine woods, with colored families in them. These people accompanied us a short distance, and put us on the right road, new and dim; not much travelled, and to be followed only by noting carefully the blazed trees. After fording a "Branch," "and a Pond," on this route, we reached, about sunset, the residence of a Mr. B., where I begged shelter for the night, as I was unable to go further. My right hip was swollen and painful, my knees stiff, my feet blistered. I had walked over twenty miles that day. Next morning I walked two long Florida miles, to Mr. H's., where one day's rest was absolutely necessary. In the midst of this kind family circle, it was easy to recuperate. What with cool bathing, drinking pure water and good coffee, and eating fine vegetables, I was on the next day ready for another walk. Called in at every house on or near the road leading to Colonel Prince's colony, or as it is now called by the new settlers, Ellington. Put up for the night, with Mr. D., son-in-law of Judge Wilcox, of Alabama. You may recollect them on the steamer, as we returned from the lake to Palatta. Remained in this neighborhood three days visiting all the families, by whom I was received cordially. On Saturday, returned to Mr. H's.; on the way dined at Mr. G's., whose wife is a member of our Church. Mr. G. remarked that his "wife was as strong an Episcopalian as he was a Methodist"—a hint, perhaps, that I must not try to proselyte him. However, I gave *Mrs. G.* some good Church tracts, which I doubt not will be read by both.

On Sunday morning held full Service at Mr. H's., with sermon extempore. Good congregation; people from Ellington came, some in boats, some on horseback. The responses were well given, Mr. G. joining in them heartily. At four o'clock, p.m., had service at Ellington, at the residence of Captain C. Good congregation—attentive and respectful; but unused to the Liturgy of the Church. Most of them Methodists. The porch, fitted up temporarily for this Service, was anything but convenient, or suited to the solemn order of our form of worship. Then the small children walked about, and talked, as if they were at home, which confused the congregation and embarrassed the Minister. Preached extempore, as I had forgotten to bring manuscript sermon.

There are at — and at — some six or eight persons who, I have reason to hope, will, ere long, unite with our Church. Two of these are Presbyterians, one a Methodist, one brought up a Baptist, one an Episcopalian *by preference*, and three others of no sectarian affinity. They say we must have a parish and a church edifice ere long.

During this visit of eight days to Dunn's Lake, I walked many miles, and visited about twenty-six families.

At twelve o'clock on Tuesday night last I availed myself of an opportunity to take an open boat, in which I returned home, tired, and glad of a rest for a few days.

With sentiments of respect, I beg leave to subscribe myself

Yours faithfully,

EDWARD MACCLURE,
Missionary.

PRAYER-BOOKS FOR MISSION WORK.

FROM October, 1866, to October, 1867, the NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY received from Donations and Church Collections, \$3,455.46. From October, 1867, to October, 1868, the Society received from Donations and Church Collections, \$9,645.36, an almost three-fold increase over the receipts of the previous year. From October, 1868, to October, 1869, the Society received from Donations and Church Collections, \$9,457.50.

At the beginning of the year just ended, it was hoped that the year would show a *further encouraging increase* of ability to respond to the needs of the Church's Mission work. In that hope of a farther *increase*, however, we have been disappointed; but we are thankful to say that we have lost, in the past year, none of the ground which we had gained in the year preceding. We are also thankful to say, that all proper applications from our Bishops and Clergy were favorably responded to up to within two or three weeks of the first of October, which closed our year. Those applications have since been responded to, and other applications have succeeded to their place, for a like response, so soon as the cost can be provided for.

There have been donated, the past year, 962 Bibles (twenty of large size for the desk); 3,389 Testaments, and 22,819 Prayer Books—in all 27,170 volumes. This shows 3,330 fewer Testaments, but 133 Bibles and 2,530 Prayer Books more than were donated the year previous.

These more than twenty-seven thousand volumes have gone into the hands of 25 Bishops and 338 Clergymen, in 36 Dioceses and Missionary Jurisdictions, in parcels of from *ten to five hundred volumes*.

Through the hands of those Missionaries, these volumes have gone to take their places of usefulness on the desk and in the pews, or on benches, and to minister instruction and consolation in families and to individuals in every section of our country, and in the foreign fields of our Church's Missionary efforts.

If we could but follow every one of these more than 27,000 "IMPERSONAL PREACHERS" of the Gospel of the SON of GOD to their particular

destination, and then also anticipate their prolonged work of usefulness in the future, doubtless we should feel that our work, the past year, of sending these out to their several places, to minister truth and salvation to perishing human souls, has been a work the importance of which eternity alone can measure. Certainly, it is a work which will not return to us void of blessed results. We can also believe that it will prosper in that which God shall please. Therefore, to God will we give glory for the past; also to Him will we look for grace and opportunity, in the future, to send out, year by year, in increasing numbers, these aids to worship, as also ministers of truth and godliness, to those who need and shall be found willing to receive them.

During the past year the Society has procured new stereotype plates for a 32mo and a 12mo Prayer Book, paged uniformly with the Standard Prayer-Book. The plates for the 48mo book of this paged series were procured two or three years ago.

The Society now has three—48mo, 32mo, and 12mo—of the proposed series of uniformly paged Prayer-Books. The cost of these plates has been met from *Legacies*. No part of the Donations and Church Collections annually received are diverted from the work of gratuitous distribution.

In our Report last year we said: "The Managers cannot be satisfied that the Society is doing its full measure of needful work until it can encourage the Missionaries of the Church to ask for the largest number of books that they can judiciously use and distribute in their 'Mission Work.'"

The point at which we can venture to hold out that latitude of encouragement we have not yet reached. We appeal to all friends of the Missionary, and of Mission work, in the city of New York, in the Dioceses within the State, and in the other Dioceses throughout the country, to help us to reach it speedily. Help us to reach it in the year upon which we have entered. To the City and Dioceses of New York we, of course, look for cheerful and liberal contributions to our treasury. To those who reside without the State of New York, let us say, that in sending your money to us, you *do not give to New York*, as some seem to suppose, but you contribute only a *portion* of the cost of books which we send to the Missionaries in your own Diocese. Our experience in the last two years prompts us to add a word to the *Missionaries* themselves. While we cannot feel willing to adopt the illiberal policy of *giving only to those from whom we shall have received*, yet there are grave reasons why every Missionary Congregation, which enjoys the advantages the charity of others enables us to confer upon it, should do SOMETHING towards replenishing our Treasury, and enlarging our ability to confer a like benefit upon the multitude of others who are in an equally needy condition.

Dear Brethren—Bishops, Clergy, Laity—in thus trying to stir up

your minds and hearts towards this effort, we are influenced by no less a MUTUAL interest than St. Paul expressed when he wrote: "*Let us consider one another to provoke unto love and to good works.*"

REV. MERRITT H. WELLMAN, *Special Agent,*

Cooper Union, Fourth-avenue, New York.

NEW YORK, Nov. 1, 1869.

Gratuitous Distribution of the NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY, from October, 1868, to October, 1869.

VOLUMES.		VOLUMES.	
Alabama.....	190	Maryland.....	375
Arkansas.....	501	Nebraska.....	738
Connecticut.....	472	New Hampshire.....	67
Colorado.....	100	New Jersey.....	946
California.....	1028	North Carolina.....	1623
Delaware.....	76	New York (Five Dioceses).....	7600
Florida.....	127	Ohio.....	377
Georgia.....	305	Oregon.....	287
Illinois.....	434	Pennsylvania.....	85
Indiana.....	337	Rhode Island.....	69
Iowa.....	362	South Carolina.....	932
Kentucky.....	241	Texas.....	886
Louisiana.....	960	Tennessee.....	1181
Massachusetts.....	280	Vermont.....	197
Michigan.....	641	Virginia.....	2311
Missouri.....	354	Wisconsin.....	440
Mississippi.....	1315	Foreign Jurisdiction.....	223
Minnesota.....	965		
Maine.....	145	Total Volumes.....	27,170

"LOUD CALLS."

WE elsewhere lay before our readers an interesting letter from the Rt. Rev. B. Wistar Morris, the difficulties in whose Missionary field should secure for him the prayers and hearty coöperation of all the faithful. We leave the Bishop to tell in his own way the story of Mr. Reynard's self-denying zeal, and refer to his letter only, as it suggests a text on which we desire to say a few needful words.

It is not to be denied that, among the hundreds of men who take Holy Orders, there can be found one here and there, whom worldly considerations influence in the selection of a field of labor. We say

that this is not to be denied, not because we know of any whom we could name in proof of the correctness of our position, but because we recognize the fact, that the infirmities of poor humanity beset all mankind. That the Clergy should not yield to these infirmities is quite true, but not one whit more true of them than it is of the Laity. And it would be well for the latter to remember, in connection with this matter of "loud calls," that, as a general thing, the *res augustæ domi* is the *special* crux of our Clergymen, both parish and missionary, and that the temptation to desert an undertaken work, and to go elsewhere for the purpose of bettering their worldly lot, *i.e.*, of seeing their way clearly to provide for the necessities of themselves and of their families, is the special temptation to which, as a class, they are exposed. For our own part, we think that, notwithstanding all this, we hear more about "loud calls" than the facts of the case warrant.

And, while we are upon this subject of human infirmities (though we do not mean to suggest that a Minister cannot refuse to starve, or to see his family starve, without being justly chargeable with yielding to these failings), let it be remembered that one chief infirmity of our old nature is, always to ascribe sinister motives to a man in everything that he may do, and always to search out defects, where we should endeavor to discover only excellencies. Now, it by no means follows that, because the Rev. Mr. A. left a parish where he was receiving only \$800, and accepted another where he received \$1,000 or \$1,200, he was induced to this by considerations any lower than the highest. Not at all. The call of the "still small voice" as often as not accompanies the "loud call" of man. Then, it is not everyone who can judge, even in cases where a change in parochial relations is confessedly founded on the fact of inadequate support, whether the Parish Priest is morally justified in the course which he takes. He may have needs, certain obligations to meet, of which none but himself, and a very few others, know anything. Moreover, the laborer is worthy of his hire, and there are oftentimes cases in which a Minister of God would be fully justified in leaving a people to the devices of their own hearts, and in shaking the dust off his shoes, for a witness against their covetousness—whether he have the means of providing for the necessities of his condition, or whether he have not.

But look at this whole subject in another light. What of the men who freely resign all possible chances, humanly speaking, of enjoying even the ordinary comforts of ordinary life, and go forth into the wild places of the earth, to encounter downright poverty, and the other hardships incidental to a Missionary? What of the thousands of “advantageous” calls, which go to the waste-basket, and of which we hear nothing? What of the many poor Clergymen who *bear* in silence the trials and the discomforts which fall to the lot of the Rector of a struggling parish?

We should hear much less than we do about “loud calls,” were all these things taken into consideration. It is, of course, greatly to be regretted that circumstances should ever favour, or seem to favour, such insinuations as those to which this article refers. But they justify these insinuations far less often than is supposed, and to no thoughtful mind can they *ever* justify the broad conclusions which querulous skeptics occasionally endeavour to draw from them.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE Statement and Appeal of the New York Bible and Common Prayer-Book Society, will be found in another part of this number, and will be read with interest by all who desire to see these two best friends of our race, in the hands of every man, woman, and child, who can read. We rejoice in the growing usefulness of this Society. It is doing a noble work, and only needs larger gifts in order to increase its usefulness.

No one can question the propriety of the position taken by the New York Bible and Common Prayer-Book Society, that they ought to be enabled to give Bibles and Prayer-Books as they are needed, to every Bishop and Missionary. The Missionary work cannot be carried on without them.

If every lover of the Prayer-Book, if every one who has been strengthened and comforted by it, would contribute to this work, even those who are able to give only one copy, the Society would have no lack of means for their work.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from
October 1st to November 1st, 1869:

ALBANY.

<i>Richfield Springs</i> —L. H. B.....	\$ 1 00	
<i>Morristown</i> —J. C. C.....	20 00	
<i>Troy</i> —Christ.....	25 00	\$46 00

ARKANSAS.

<i>Batesville</i> —J. T. Warren.....	3 50	
<i>Little Rock</i> —Mrs. J. W. S.....	1 00	4 50

CENTRAL NEW YORK.

<i>Bainbridge</i> —Mrs. O. S.....	1 00	
<i>Knoxboro</i> —Mrs. Mason and R. Todd.....	2 00	
" Ellen Mason, for Rev. R. Jope.....	1 00	
<i>Waterloo</i> —L. C.....	3 50	7 50

CONNECTICUT.

<i>Cheshire</i> —St. Peter's, a friend (of which for Rev. Mr. Hinman, \$10).....	20 00	
<i>Hartford</i> —Good Shepherd, a member, for Santee.....	20 00	
" A friend, for Dry Grove	6 00	
<i>Huntington</i> —St. Paul's, Answer to Appeal.....	1 00	
<i>Long Hill</i> —Grace, Bp. Tuttle Bible Class, for Bp. Tuttle..	6 27	
<i>Meriden</i> —St. Andrew's, for Bp. Tuttle.....	34 00	
<i>Nichols Farms</i> —Trinity, Bp. Clarkson's Bible Class, for Bp. Clarkson.	4 30	
<i>New Canaan</i> —St. Mark's.....	10 00	
<i>New Haven</i> —Miss F. H. Butler, quarterly payment of stipend.....	75 00	
<i>Salisbury</i> —St. John's.....	5 00	
<i>Southport</i> —Trinity, for Bp. Young	25 00	
<i>Waterbury</i> —St. John's, Two brothers' miss. box...	1 35	
<i>Watertown</i> —Christ.....	30 00	
" H. P. B.....	1 00	238 92

DELAWARE.

<i>Delaware City</i> —L. C. F.....	1 00	1 00
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EASTON.

<i>Pocomoke Parish</i> —St. Mary's.....	5 70	
" In Memoriam..	1 30	7 00

FLORIDA.

<i>Broad Run</i> —J. M.....	1 00	
<i>Fernandina</i> —Answer to Appeal...	2 00	3 00

GEORGIA.

<i>St. Mary's</i> —Of which for Santee, \$1; for St. John's Grove, Va., \$2.....	3 00	
<i>Trion, Chattooga Co.</i> —Answer to Appeal...	1 00	4 00

ILLINOIS.

<i>Chicago</i> —K. E. S.....	5 00	
<i>Springfield</i> —St. Paul.....	27 43	32 43

INDIANA.

<i>Indianapolis</i> —Christ, a member...	10 00	10 00
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IOWA.

<i>Keokuk</i> —O. P. McD.....	5 00	
" Two readers of "Spirit of Missions".....	2 00	7 00

KENTUCKY.

<i>Louisville</i> —Lelia, Rhoda, and Thos. Anderson.....	\$17 00	
<i>Paris</i> —St. Peter's.....	20 00	
" K.....	5 00	\$42 00

LONG ISLAND.

<i>Astoria</i> —Free Church of Redeemer	100 00	
" A friend.....	1 00	
<i>Brooklyn</i> —Grace, Miss E. F. O., for Bp. Tuttle.....	50 00	
" Holy Trinity, a communicant.....	10 00	
" E. A. C.....	1 00	162 00

MAINE.

<i>Portland</i> —St. Luke's.....	29 50	29 50
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MARYLAND.

<i>T. B.</i> —From Helen A. Williams, for Bp. Tuttle.....	3 00	
" Eliza C. Williams, for Bp. Randall.....	3 00	
<i>Washington</i> —A quarterly subscription.....	13 00	
" From a Captain and Color-bearer in the 9th Regiment....	5 00	24 00

MASSACHUSETTS.

<i>Amherst</i> —Rachel.....	1 00	
<i>Boston</i> —Miss G. (of which for Santee, \$5).....	6 00	
" Miss Wells.....	1 00	
<i>Dedham</i> —St. Paul's.....	127 00	
<i>Springfield</i> —Christ.....	68 43	
<i>Taunton</i> —St. Thomas, E. B. P....	1 00	204 43

MICHIGAN.

<i>Detroit</i> —Christ, a member.....	10 00	
" Contents Home miss. box	2 64	
" St. John's S. S.....	12 89	25 53

MISSISSIPPI.

<i>Yazoo City</i> —Trinity.....	26 05	26 05
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MISSOURI.

<i>Kansas City</i> —St. Luke's.....	22 60	
<i>St. Louis</i> —Christ S. S.....	59 59	
" M. E. O.....	1 00	
<i>St. Louis Co.</i> —Christ Chapel.....	8 70	91 89

NEW HAMPSHIRE.

<i>West Claremont</i> —Union S. S.....	5 00	5 00
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NEW JERSEY.

<i>Bergen</i> —G. H. R.....	12 22	
<i>Bloomfield</i> —Christ.....	21 00	
<i>Morristown</i> —E. D.....	5 00	
<i>Mount Holly</i> —St. Andrew's.....	8 00	
<i>New Brunswick</i> —Christ (of which from Mrs. M. R. Adrian, 1st payment of subscription, \$20).....	76 42	
" Christ, for Bp. Whipple.....	5 00	
<i>Orange</i> —Mrs. J. T. Cox.....	10 00	
<i>Salem</i> —A reader.....	1 00	138 64

NEW YORK.			
Canterbury—St. John's, for Rev. M. Hoyt.....	\$5 00		
East Chester—St. Paul's.....	24 69		
Goshen—St. James.....	101 72		
Garrison's—St. Philip's.....	18 06		
Morrisania—St. Ann's (of which for Rev. J. Stoncy, \$100).....	133 00		
" St. Paul's.....	50 00		
Mott Haren—St. Mary's.....	42 45		
New York—St. Ann's. Mrs. Wisner's class.....	2 00		
" St. Paul's, M ss Kate Tuthill's class, for Bp. Tuttle.....	1 00		
" St. John the Evangelist's, last offering of Wm. Kissam.....	1 00		
" Church of the Nativity Schools, for Santee.....	10 00		
" Last offering of Joseph I. Case, No. 29,700.....	00 54		
" A friend, for Santee.....	5 00		
" A friend, for Bp. Neely to purchase Prayer-books.....	10 00		
" "S." for Indians.....	1 00		
" A monthly instalment.....	10 00		
" A friend.....	00 50		
Peekskill—St. Peter's, for Missouri.....	22 28		
Tompkinsville—St. Paul's, payment of pledge.....	13 00		
" St. Paul's \$17.65; for Bp. Tuttle, \$8.74.....	26 39	477 63	
NORTH CAROLINA.			
Leachville—Miss Sallie Galloway..	5 00	5 00	
OHIO.			
Cincinnati—St. Paul's.....	40 00		
Worthington—A family of three..	3 00	43 00	
PENNSYLVANIA.			
Midsboro—St. Michael's.....	12 50		
Germanstown—Christ.....	100 00		
Muncy—S. E. H.....	3 50		
Philadelphia—Evangelist.....	1 00		
" St. Mark's (of which for Dr. Breck, \$50).....	100 00		
" St. Peter's.....	10 00		
" Rev. P. Van Polt.....	10 00		
" Chestnut Hill, St. Paul's Men's Guild, \$36.24; Women's do., \$66.96.....	103 20		
" Chestnut Hill, Mrs. E. J. Taylor, for Bp. Clarkson.....	250 00		
" Oxford, Trinity Ch., Mrs. Crawford's school for boys, for Bp. Morris.....	65 00		
" Roxborough, St. Timothy's.....	15 00		
Pottstown—Christ.....	7 50		
" Ned's 13th birthday, \$1; John's 11th, \$1; in memoriam, \$2; thank offering, \$6.....	10 00		

Received—For General Purposes..... \$7,946 58
 " " Special 768 46

Total receipts for the month..... \$8,715 04

W. Haverford—Redeemer (of which for freedmen, \$10) \$200 00 \$697 70

PITTSBURG.

Brownsville—Willie's last offering 11 00 11 00

RHODE ISLAND.

Bristol—St. Michael's, Ladies' Miss. Soc., for Rev. S. D. Hinman..... 33 00

Newport—Christmas offering, from family miss. box..... 25 00 58 00

SOUTH CAROLINA.

Cheraw—A. F. O. M., for Santee.. 5 00 5 00

TENNESSEE.

Somerville—A Churchwoman..... 5 00 5 00

VIRGINIA.

Alexandria—For Bp. Johns, half.. 25 00

Big Lick—Salem Parish (of which for Nashotah, \$1.50).... 7 50

Petersburg—St. Paul's..... 18 00 50 50

WESTERN NEW YORK.

Binghamton—A communicant... 1 00

Buffalo—J. W. S..... 100 00

" T. L..... 1 50

" H. C. S..... 2 00

" E. P. P..... 5 00

Geneva—Trinity, M. T..... 1 00

" "A," a thank offering... 60 00

Niagara Falls—Three Churchwomen, for Santee. 10 00 180 50

WISCONSIN.

Madison—A. M. C..... 1 00 1 00

LEGACIES.

Estate Wm. A. Richards, through W. R. Gries..... 3176 25

" Alice A. Knill, through C. Wheaton, half..... 2500 00

" Mary E. Wood, rent, half.. 11 50 5687 75

YOUNG CHRISTIAN SOLDIER.

Receipts for the month..... 78 60 78 60

ARMY DEPARTMENT.

Receipts for the month..... 64 37 64 37

DOMESTIC MISSIONARY.

Receipts for the month..... 14 60 14 60

MISCELLANEOUS.

S. A. M..... 10 00

Anonymous..... 2 00

Answer to Appeal, E. A. T..... 2 00

E. H..... 0 50

Answer to Appeal..... 1 00

Lady friends..... 8 50

Cash from Dead Letter Office..... 1 00 25 00

NOTICE.—The printers made bad work with the "Acknowledgments" in the November number, neglecting to correct the proof. A number of mistakes appear for this reason. Under Connecticut, Wilkinsonville, St. John's, is placed; it should be under Massachusetts. Under Western New York, Niagara Falls, St. Peter's, it should read, "of which for Orange Grove, Va., \$5—total \$77. In the Miscellaneous department, only one credit should be given to England. As printed, there appear to be nine. Under Kentucky, Louisville, for Little Herbert, read "Little Albert."

THE SPRINGS OF MISSIONARY POWER:

A Sermon preached in Calvary Church, New York, at the Opening of the Thirty-fourth Annual Meeting of the Board of Missions, on the evening of the Twentieth Sunday after Trinity, October 10th, 1869, By the Rev. BENJAMIN H. PADDOCK, D.D., Rector of Grace Church, Brooklyn Heights.

"BY WHAT POWER, OR BY WHAT NAME, HAVE YE DONE THIS?"—*Acts iv, 7.*

THIS was the inquiry of men in earnest. It was one of the earliest days in the history of the Christian Church, when all was new, and strange, and unprecedented. The little company who still clung to the Nazarene had waited, as bidden, around the very shadow of the Cross, and among the very haunts of the triumphant persecutors, till they were endued with "power from on high"; but no sooner had the fire lit upon each of them, quickening their dull sight, and kindling the smothered embers of their hearts, than their holy zeal broke forth into an irresistible flame, before which men's hardened hearts were melted, and their stiffened bodies forgot their chill and numbness, and walked, and leaped, and praised God. It was indeed a wonderful demonstration: and when no less than five thousand had felt the thrilling touch of the finger of God on the very nerve of their souls, and had seen, besides, like miracles on the wretched fabric of their comrades' half-dead bodies, the keepers of the nation's conscience—the High Priest, Rulers, Elders, and Scribes—roused up with terrible earnestness, and asked the marvel-workers: "By what power, or by what name, have ye done this?"

That eager inquiry seems to me to have been one of those representative sayings, which, uttered at the very outset of a great cause, are sometimes found to go ringing down through all time, striking the peaks of the successive ages, and echoing across the valleys of the busy life of men, till, sharp and clear, they reach our ears, on whom the ends of the world are come. The cry, "By what power do ye these things?" has been the world's stern challenge to Christianity through all the great periods of especial moral and religious activity during nineteen centuries; and, as at the first, the challenge has not unfrequently enforced attention by bonds, dungeons, and death.

This question, I have said, was asked at the beginning of Christianity, by men in wicked earnest. It is a question which, perhaps, ought to be often asked by us "upon whom the ends of the world are come," in holy earnest. For it would really seem as if the question—What the power is, and wherein it lies, by which the Gospel can achieve blessings to the souls and bodies of men, in the wonderful manner and degree of early days? is not clearly answered to the apprehension of most Christians. For it is certainly an impressive, and in some sort oppressive, fact, that as we stand here on this lofty and favored outlook of the nineteenth century, we see the religion of CHRIST in battle array against heathenism, still seeming to bear no more impressive proportions to its gigantic antagonist than the ruddy-faced David bore to the Philistine monster, the creature of "six cubits and a span"; a Christianity proposing, with its simplest of weapons, to do battle with a Heathenism which nearly thrice outnumbers and outweighs it. And then, besides this terrible outward show of power on the part of Heathenism, there is the disheartening confession of powerlessness on the part of those enlisted under CHRIST's banner. Too many who belong to the defied armies of the living God have little of David's holy faith; less of that of

David's Greater Son, our Almighty Deliverer. Unhappily, Christians are found who do not believe that the kingdoms of this world can ever become the kingdom of our LORD, and of His CHRIST. Many have no knowledge of, nor even a hearty desire for, an intelligent answer to the great question which underlies all hope of the world's conversion—By what power can ye do these things? And, still further, it is by no means impossible that even those Christians who are to a considerable extent interested in the Missionary work of the Church, and on whom the hope of the world depends, may be beguiled by the constant presence and urgency, and, if you please, by the very *perfection* of Missionary agencies and methods, into a partial forgetfulness and consequent neglect of that *spirit* of all Missionary work, which is a thing as much greater than methods as the bodily life is more than its woven raiment—Machinery so perfect that there is no jar, no noisy escape, no chafing, may lead a thoughtless observer away from the recollection of the great fiery heart that—hidden away somewhere—can alone send irresistible pulsations through all this system of iron arteries, and make all this beautiful organism instinct with life and power. It may be, Rt. Rev. Fathers, and Brethren of the Board of Missions, that the Church of our day, in its awakening interest in its Missionary work, is in peril of looking more to outward methods than to inward might; of ordering wisely the admirable wheels necessary to harmonious exercises of power, rather than seeing to it that “the Spirit of the Living Creature is in the wheels.” It is always the danger in the corporate as well as in the individual life of the Church: and under the conviction that humble inquiry into such a matter is not unbecoming—even in such an one as your preacher—and is always safe, I propose, with the sought aid of the Author and Giver of Life, to inquire somewhat after the *Springs of Missionary Power*: what they are; how fully the present Church possesses and uses them; how, if desirable, the Church may attain fuller possession and use of them.

What are the Springs of Missionary Power? Let us see if we cannot discover them by one or two brief studies. All Missionary life finds its head and fountain, as well as its most perfect exemplification, in our Blessed LORD. He is the first of all Christian Missionaries in point of time; infinitely the foremost of all in point of motive and achievement. Now, perhaps, from this beautiful life we can get an intimation of the sources of this blessed and saving power. It is agreed on all hands that His Mission originated in *love*: “GOD so loved the world that He gave His only Begotten Son.” It was also achieved, in all its great features, through love: “CHRIST loved us and gave Himself for us.” Because of this, CHRIST humbled Himself to be born of a Virgin; submitted to the contradiction of sinners; “gave Himself for us an offering and a sacrifice to GOD”; rose again for our justification; instituted an undying Church, and endowed it with His abiding Presence; and now “ever liveth to make intercession for us.” You remember, the ever new song of the redeemed is, “To Him that loved us and washed us from our sins.” This same great ardor of love is the key-note to the whole strain of that marvellous life among men. Because of this beautiful and unwearied and exhaustless affection for the bodies and souls of men, the blind received their sight and the lame walked, the lepers were cleansed and the deaf heard, the dead were raised up and the poor had the Gospel preached unto them. But love was no more conspicuous than the mighty principle of *faith*, which laid hold with a Divine tenacity of grasp, on the FATHER'S assurances: “I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession”; “He shall see of the travail of His soul, and shall be satisfied.” So that in this marvellous life we have more than hints that *love and faith* are the graces that originate and sustain Missionary power.

But I will not dwell on this, for perhaps you prefer to discover the Springs of

Missionary Power in one who was in all points like as we are, sin not excepted. Look for a single moment at an Apostolic life, that of St. Paul, for instance. Where was the hiding of his power? Where, indeed, if not in those identical virtues of love and faith, which we have just seen to be so conspicuous in the marvellous ministry of the LORD JESUS CHRIST? It was because of love that he wrought; love of CHRIST constraining him, and from which neither height nor depth could separate him; love of perishing sinners, which, by the evidence of five Jewish scourgings, and three Roman beatings by the Lictor, and the crushing, bloody stones at Lystra, and three several shipwrecks, and the live-long day and night in the very waters of the greedy but baffled deep, and the many prisons, and the habitual chains, and the bloody thirst of Nero, and the almost daily weariness and painfulness, and watchings often, and hunger and thirst, and fastings often, and cold and nakedness—love which by all this evidence, I say, was proven to be fully up to the highest conception of that inspired poesy which declares: “Love is strong as death: the coals thereof are coals of fire a most vehement flame; many waters cannot quench love, neither can the floods drown it.” But the faith was just as fine, all-constraining, magnificent as the love. I should talk truisms and platitudes not respectful to your Christian intelligence, should I propose to prove such a point. Did any one ever doubt the vigor and tenacity, and sweep of the Gentile Missionary’s faith? Did it not remove mountains? Is it not the sceptic’s boasted key to the almost superhuman energy and success of his life? Did the scholarly Apostle ever for one moment harbor a doubt—nay, I do not believe a doubt ever floated across the mighty sea of his thoughts, within range of the horizon—as to the ample, abounding power of the Gospel of CHRIST for the conversion of the world, or as to the wisdom of GOD in keeping the times of such conversion in His own hands? Why, the flashes of faith from the words and deeds of St. Paul come across our modern Missionary enterprises, with their orderly dignities, and easy march, and well-sealed commissions, and comfortable self-satisfactions, with a sheen and a glory that are enough, like GOD’s own burst of light on the Damascus road, to strike us from our seats into the dust of our desert ways, and make us cry out in agony of earnestness: “LORD, what wilt thou have us to do?”

So that, without argument, we feel sure that *love and faith* are the Springs of Missionary Power. It could be argued. It is within the reach of easy demonstration, that the impelling virtue of the grace of love, and the regulating and sustaining virtue of the grace of faith, are, by a necessity as deeply founded as the constitution of our nature, the natural forces out of which the work under consideration must grow. But it shall not be argued.

And I am equally sure that illustrations could be furnished from the history of the Church, which would make it as clear as noonday that all great Missionary ages have been—whatever faults may have characterized them—ages of love and faith; that all Missionary movements, which have been anything more than mere spasms of a dulled general conscience, perhaps for the moment over-fed and of ill digestion—that all grand and healthy movements have been but the steppings of the two Missionary virtues; that all the eminent Missionary lives, whether of men or women, have been not primarily so much lives of strength and courage, as lives of love and faith; that all the magnificent heroisms—and earth has none finer—which “holy men of heart” have exhibited in the ages all along, in leaving all that home, and kindred, and country, and worldly ambition could offer, for CHRIST and the souls of men, for poverty, sickness, persecution, death—have grown out of hearts, warmed by love, and sustained by faith; ennobled by this double patent of Christian nobility, as if to show to the common life the splendid possibilities of sacrifice and devotion, and

"Dawning in order on our way,
Remind us how our darksome clay
May keep the ethereal warmth our new Creator brought."

This were an easy and a tempting labor of love; but you know it all, dear brethren, and my limits forbid indulgence.

Grant me, then, dear brethren in CHRIST, the full benefit of this conviction in your hearts, namely, that sanctified love and faith are the Springs of Missionary Power. And now I hasten to the perhaps venturesome question—and yet altogether necessary for the consideration of this Board, charged by the Church with immediate duties, and burdened of the LORD with weighty responsibilities—*How far does the Church possess and use these Springs of Power?* I am not to ask, How far is she entitled to them? because such a query were preposterous and unseemly: that undying society of divine origination and also sustentation, "which" being CHRIST'S Body, "is the fulness of Him that filleth all in all," is of course endowed in possibility with all graces and virtues: "the King's Daughter is," by right and intention, "all glorious within"; everything lovely and of good report is her heritage. But I ask the simple and very necessary question: How far does our own true branch of the Church actually possess, as demonstrated by visible and efficient use, these Springs of Power?

Dear Brethren, your preacher can but answer, as in the sight of GOD (if you can answer more cheeringly, GOD be praised!) that while in parts, and among individuals, the possession is marked, and cheering in the highest degree; in far greater proportion the Church neglects and suffers loss of her heritage of holy might, deplorably.

We have, thank GOD! a goodly number of parochial churches, in which many hearts are all ablaze with that love, immortal flame! which instinctively takes on the attitude of listening for the cries of wounded humanity: keeps away from "the other" and the wrong "side" of bodily and spiritual distress; knows no difference between a privileged but perishing soul of its own nation, and an unprivileged and perishing soul among the heathen; goes in presence, or in power, to the bruised and bleeding; and to them that are out of the way; has the oil of comfort and the wine of counsel always ready; bears the wretched being, in love and prayer, close by its own daily walk and work; gives, to its utmost, to effect that restoration which has ghastly death for its only alternative. O GOD, in mercy multiply the number of these Thy children, who, drawn by the winning love of JESUS' eye and voice, and closely holding, by the grasp of faith, to the faithful hand of a most merciful SAVIOUR, are all, like Him, doers of good, preachers of the blessed Evangel, Missionaries to many that shall become heirs of salvation, chosen illustrators of the boundless benevolence of the Gospel that bringeth salvation to all men; and destined, in the brightness of the eternal firmament, to "shine, as the stars, for ever and ever."

Nor are we poorer in the number of our formally commissioned Ministers of CHRIST, whose souls maintain, on the hidden altar of their secret life, a fire of love that could have been kindled only by a coal from the great Altar of Sacrifice, the heart of JESUS CHRIST, and a glow of faith that could have been nourished only by the all-enabling Breath of the HOLY GHOST. Yes, in this very company of Apostles, Elders and Brethren, here gathering for Missionary counsel and comfort, without doubt, there may be seen evidences of the Missionary spirit of the Church; living epistles known and read of all men who honor the LORD JESUS CHRIST; Missionaries who could tell—but never do—of trials, poverty and distresses, cheerfully borne for CHRIST and the spread of His Gospel, and which many of us can parallel by no like record of honor: which burdens, very "*stigmata* of the LORD JESUS," borne year

after year, without the general notice of the Church, without the interest of published story, without the comfort of the ancient "sending forth by two and two," without even the feebly helpful general interest attaching to strange work in strange lands, *without anything but love and faith* for incentives; prove the humble domestic Missionary full brother to him of foreign climes, and crown them both as close of kin to the noble apostolic Founders of CHRIST's enduring kingdom.

But all this does not prove that the Church at large holds to-day in use, to any good degree, the Springs of Missionary Power. These loving and faithful souls, at home and abroad, whether Priests or people, are indeed they who are chiefly instrumental in causing the Church to triumph in CHRIST, and in making manifest the savor of her good name in every place. These are they, who keep her conscious of that almost essential but sometimes nearly forgotten, note of Catholicity, a felt and acknowledged responsibility for the salvation of a lost world. But I dare not say that the Church at large knows very much of the evangelizing power, or its only true springs and forces. Will any one dare say it when he reflects that \$132,000 is the sum total of contributions for the year to the Domestic Missions of the Board, and that \$88,000 represent nearly all this great Church's interest in her foreign work? or when he learns that it requires less than a score of thousand dollars to represent our offerings to the work of saving the Freedmen?—I had almost said to measure all the love and pity we have for the three or four millions of ignorant, helpless souls, still pleading for the liberty with which CHRIST alone can make men free.

I know that the treasury of the Domestic Committee of this Board never before received as much as this year's receipts; nor should we forget that a like full stream has been all the while flowing through a second channel of like destination. The Church's bountiful tide is rising visibly, God be praised! and may the rivers of the flood thereof make glad the City of God. I know very well that these statistics do not cover all of our true Mission work; the outlays for Diocesan Missions, for Church building, for Christian education, for the training up of a Ministry, and for many good works besides, must not be forgotten. And I know, too, that if Christian people take refuge in measuring themselves by themselves, and comparing themselves among themselves, which is not wise, statistics do clearly show that no denomination of Christians does so much in proportion to its numbers as we. But I know, also, that a consuming love does not pervade the whole Church, when all it is prompted to do out of the immense ability wherewith God hath blessed it, for foreign Missions in four different lands, or for domestic evangelization among a people of four different races, and I know not how many nationalities, is less than the yearly income of some individual worshippers at the Church's altars. This, our supposed *love* of God, Whom we have not seen, while we are not loving our brother, whom we have seen, has somewhere in it an awful delusion, and a soul-destroying lie. And can it be that the HOLY GHOST has touched and finely tempered that powerful spring of *faith*—a power that can lift mountains; a force before which nothing is impossible; a might that subdues kingdoms, works righteousness, obtains promises, stops the mouths of lions, quenches the violence of fire, escapes the edge of the sword, out of weakness is made strong—when, among so many churches and individuals—I dare not say pastors; GOD knoweth—there seems no assurance that CHRIST will yet be universal LORD and KING; no desire to enlist in that holy war; no thrill of joy in being privileged to push the standard forward; no grand and heroic sacrifices; no fearlessness as to final results; no defiance of opposition, obstacles and deaths?

No! the Church in general has not yet in full possession and use the great and only Springs of Missionary Power. But a tithe of her possible power is yet put

forth, because but a tithe of her members are aglow with holy love and alive with unconquerable faith. When it has come to pass that the unloving parish that dares to let year by year go by without an exhortation, a prayer, a labor, a sacrifice, an offering for Christian Missions, is forced, by the universal Christian sentiment of love, to feel itself humbled by the consciousness of its low and unworthy example; imperilled by its disloyalty and unfaithfulness to its Master; disgraced by its selfishness; aye, is made aware that it has elected to become a stranger to its brethren, and an alien to its Mother's children: when the faithless man, who dares to say, "I do not believe in Missions," shall be driven by the glowing faith of the Church to take refuge under the plea of gross ignorance, or of a sort of religious idiocy, from the universal alarm and outcry over his insult to his LORD CHRIST, his outrage to the memory of Apostles and Martyrs, and his cruel disparagement of all the honorable and honored record of the Church of all ages—*then* it can be claimed that the Springs of Missionary Power are in full play, and that magnificent victories await the love that is divine, and the faith that is almighty.

I think it fairly belongs to our subject to ask, in conclusion, *How may the Church acquire fuller possession of these Springs of Missionary Power?* But I am not sure that your preacher is bounden, or even is permitted, by a proper respect to the composition of this Board, or to its corporate office, to enter into those details which he might not shrink from elaborating before a mere association of his fellow Pastors. It will be enough to intimate, in a few words, the leading answers to the very important question; and such answers as it is supposed the Board itself, and not merely its spokesman for a night, would be willing to utter, solemnly and authoritatively, to the whole Church which it represents, and, by God's help, in some measure guides and quickens.

The first answer, then, is that the fuller possession of the invaluable Springs of Missionary Power can come only through new endowments of the Power from on high. We need new descents of the fire of love, new sweeps of the rushing mighty wind of faith, filling all the places where the Church is sitting in its quietness, before men's possessions shall be, as it were, a common fund for the spread of the Gospel, and the great company of the preachers shall go forth and speak with other tongues to every nation under heaven, and multitudes shall be added to the Church daily of such as shall be saved. This, I suppose, is acknowledged on all hands; but it is assuredly not so generally felt that the necessary outpouring awaits the Christian Church, whenever it will have it. God's hand is not shortened: only the prayers of Christian people. Let us all, Priests and people, young and old, men and women, rich and poor, go down on our knees before God with the daily prayer, "Thy Kingdom come"; let the prayer be not a dreamy form, not a recited lesson, not a decent response, but an arrow shot heavenwards from a bow drawn to its utmost tension; and the HOLY GHOST will come with power, and the Church of the nineteenth century shall feel every throb of activity, and every thrill of joy that characterized the Missionary Church of the Apostolic and the Martyr periods.

But again. Neither Board nor preacher need shrink from suggesting that the Church's gift of power is gotten according to the universal rule in the economy of grace—"unto him that hath shall be given." Love and faith, the Springs of Missionary Power, are living things, and are to grow into mighty forces by *vigorous use*. The germs of the graces, of course, exist wherever there is piety; but it will be the wisdom of the faithful Minister of CHRIST to systematically develop them by exercise into active evangelizing powers. He will make it evident, in the first place, to the consciousness of every Christian that these graces are in no sense merely admirable and ornamental, but fundamental and essential: that all religion is either a

self-deceit or a hypocrisy, or a thing for a coffin and a grave, that is not alive with love to God and man, and full of faith in CHRIST's power and purposes. And then he will labor to turn these evangelizing forces into evangelical results; for they will die, or at least be dwarfed, deformed, crippled, without it. Work must be found for love, and discipline for faith, in the care of the bodies and souls of men right around us; in visiting the sick, counselling and aiding the poor, rescuing the children, warning the wicked, instructing the ignorant and them that are out of the way, providing hospitals and homes for the care of their bodies, and churches for the care of their souls, compelling them to come into the House and Family of CHRIST by all the arts known to loving violence. Nor must the fatal mistake ever be made of stopping just here, of smothering these broad-lunged and ever-growing virtues, faith and love, by the confined air of home charities. More graces die of consumption than of any other disease. My dear Brother, you fight against the very benevolence of nature, against the noble breadth of grace, against the sublime purposes of God, against a decent Christian's self-respect and true conscience, when you encourage the selfish notion that his Missionary graces may be limited by town bounds, by State meridians, by oceans even, or by anything less than the world which God so loved, and for which CHRIST gave Himself a sacrifice. Therefore, let the prayers, the alms, the labors, the good words and works be the very best and most exhaustive exercises which love and faith can put forth, and let them be as wide of reach and as strong of wing as the love of God and the faithful promises of the LORD JESUS CHRIST.

Once more only. What the HOLY SPIRIT has begotten in the Christian heart, and the Pastor's wisdom has led out into holy activity, must now receive such habitual nutriment, that it may be a growing grace unto the life's end. The Missionary graces crave the nutriment of Missionary knowledge. The earnest Pastor, habitually striving to minister to every one of his flock his portion in due season, will hardly make the discreditable mistake of supposing that a Missionary interest can live and work, and even grow, without the frequent ministration of information and instruction. "All things are double, one against another," saith the son of Sirach. Consequences come from antecedents, effects follow causes, in Religion as elsewhere. He who would have his people feel and act, must see to it that they know. He who would have them know, must help them to learn. It would seem no unreasonable expectation, that the faithful Minister should from time to time—why not on the Ember Sundays?—bring before his people the principles which underlie all Missionary interest and labor. He will familiarize them with the history, the trials, and successes of all our own Missionary undertakings. He will prepare them, in advance, for the checks and reverses which not unfrequently happen, even in very hopeful Missionary undertakings. He will turn the leaves of history before them, and read how every Christian age, since *the* Missionary, CHRIST; every Christian nation that has lived and wrought; every high grade of Christian civilization; every Christian soul of man, has, directly or indirectly, owed everything to Christian Missions; and so lead them to stand, uncovered and reverent, before the most venerable and noble of humanity's benefactors. He will set before them the history that is life, namely, *our own* living and breathing and being; and, through the pages of our admirable Missionary periodical, THE SPIRIT OF MISSIONS—not untruly named—will minister to each household, month by month, fresh and vivid knowledge of the wants, the movements, and the successes of the Church and the times. In short, if the Church is to acquire the Springs of Missionary Power in a fuller degree, it can only be done through a disturbance of the too common contentedness with ignorance; an ignorance which blinds, belittles, and paralyzes Christian

effort, and which, if it might have been no disgrace to a Christian in the days when information travelled only with pilgrims and on parchments, is now a daily reflection on the bounty of God's providence, and a daily scorn of the magnificence of CHRIST's kingly crown.

Are you and I to see, in our day, the Church's complete acquisition and normal development of the Springs of Missionary Power? I do not care to answer. I do not care to know. God helping me, I only care to try. But I think the day will come, whether you and I see it out of these eager and tearful eyes, or by the clear and tearless sight of the Beulah that is yonder. The Church once had it all, and her steppings were like the march of an army with banners. She has often, in the ages past, had much of it; she is daily acquiring it more and more; it is all hers by indefeasible right, and by the longing wish and the unchanged purpose of her LORD. She may yet possess, and develope to the utmost, the Springs of Missionary Power. And then she shall be seen by all eyes to grow, day by day, more glorious within. Then she will say to human suffering and helplessness, "In the name of JESUS CHRIST of Nazareth, rise up and walk." Then she will put forth a mighty skill to heal the spiritual sicknesses, and to cast out the devils from our disordered and diseased modern society. Then she will let down the net, and gather in great draughts of souls for CHRIST. And with all this, the tide of the holy knowledge of the LORD shall be steadily rising over the lands now parched and barren, till the beneficent flood shall cover the earth, as the waters cover the sea. And after all this, there shall be a new Heaven and a new Earth, and the tabernacle of God shall be with men; and the great grace of faith being lost in greater vision, and the holy power of love being forever merged in holier adoration, the Church that sought the lost shall become the city which encircles the saved, even the Heavenly City, whose walls are Salvation and whose gates Praise; and among that great multitude of the Redeemed, which no man can number, gathered by the Missionary Church out of all nations and kindreds and people and tongues, the LAMB shall be in the midst of the throne, and the LORD GOD OMNIPOTENT shall reign forever and ever.

BOARD OF MISSIONS.

REPORT.

CHAPEL OF THE HOLY SAVIOUR.

BUSINESS MEETING.

MONDAY MORNING, Oct. 11.—The Secretaries of the Domestic and Foreign Committees, and the Chairman of the Executive Committee of Home Missions to Colored People, presented and read the Annual Reports of said Committees, which were referred to Special Committees, to be considered and reported upon.

The Annual Report of the Missionary Bishop of Montana, Idaho, etc., and the Report of the Missionary Bishop to Africa, were then read.

The Reports of the Treasurers of the three Committees were read and referred to the Special Committees having in charge the Reports of the said Committees.

DR. DENISON submitted and read a Joint Report of the Secretaries on THE SPIRIT OF MISSIONS. He also submitted and read a Special Report of the Foreign Committee on a paper laid before the Board at its meeting in October, 1868, and referred to said Committee, on the subject of establishing a Mission in British Honduras, etc., etc.

The Rev. DR. CLAXTON spoke with great earnestness upon the duty of the Church in the United States towards Chinese immigrants, and offered the following Resolution, which was unanimously adopted:

Resolved,—That the Board would commend to the special attention of the Committee on the Report of the Domestic Committee, that portion of said Report which has reference to the Chinese in the United States.

The Rev. W. H. MOORE then offered a Resolution (see Report of Tuesday morning), which gave rise to an animated discussion, during which the Board adjourned to half-past seven P.M.

MONDAY EVENING.

PUBLIC MISSIONARY MEETING.

Address by the Rt. Rev. the Assistant Bishop of Ohio.

I come before you to-night, dear Brethren, to speak of Foreign Missions. If I were here to tell you of Domestic Missions, I could not present them without speaking also of those to the Foreign Field. No Pastor can teach Christian love without going out to all those for whom CHRIST died. Never will Christian love prevail in the heart of the individual, never will a Church reach those who are immediately around it, until it can embrace and clasp to its heart the most destitute and miserable.

There are, certainly, great obstacles in the way of foreign work, obstacles which are peculiar, and which can only be overcome by the greatest, wisest, and most persistent efforts. Even in looking at Domestic Missions, we find a great gulf which our Church has not yet practically bridged. Those who understand us, readily come within our influence; but there are hundreds of thousands who do not understand us, and do not come to our churches, and who do not seem to be within our reach.

How can we bridge the gulf which separates us from them? How can a Minister reach those around him who do not come to church? It must be by the aid of the persistent efforts of laymen and women, not by preaching alone.

The same gulf, only broader and deeper, lies between the Christian Missionary and the heathen of foreign lands. We do not know their language; we are obliged to speak to them through interpreters, and no

interpreter can enable us to carry the truths that we would teach, as freely as though we spoke in their own tongue.

But there is a difficulty which lies deeper yet : there are no Christian ideas among the heathen. We have heard of a Baptist Missionary going to China, who feared that he could find no word in the Chinese language that would express the idea of Baptism ; but before he found any real difficulty about that, he found that there was no word to express his idea of God ; that the foreign Missionary preaches the Gospel to those who know nothing upon which to ground their ideas of the Faith. St. Paul seemed a babbler even to the polished Athenians. They could not understand the doctrine of CHRIST crucified, even there, where sacrifices were common ; and the doctrine of the Resurrection was entirely foreign to their minds.

There is no way of reaching the heathen but by training-schools, and by the individual efforts of laymen and women. Have we not a beautiful illustration of this in the work of Bishop Boone at Shanghai ?

This work was most successful, because he began by catechising ; by leading the people to spell out the blessed words of the Gospel ; teaching them to understand the truths that they were to hear preached.

There is a story told of a day when the Chinese crowded to hear about the new religion ; but they saw no idols, and the prayers were made to an unseen God. They all left the church, for they could not understand how men of sense could pray to an unseen and spiritual God. But when they had been instructed, good fruits began to show themselves, and those who were converted became earnest Christians.

Why is it that only one sermon was ever preached that converted three thousand people ? Is not the HOLY SPIRIT as powerful now in making known the truth as in the days of St. Peter ? The answer is, that those three thousand souls were not heathen. They had been receiving instruction, which prepared them to receive the Gospel ; and results such as this never can be attained until the people are prepared by education, training, and catechising, according to St. Paul's custom, from house to house.

If this is so, it is plain why Foreign Missions are not so successful as they ought to be. A few noble, devoted men have given themselves to the work ; but they have not been able to do all that should have been done. Yet small as the force has always been, their labors have led to glorious results this year, and every year.

I have before me the Seventieth Annual Report of the "Church Missionary Society" of England. Now, dear Brethren, let us look back at the history of some of the English Missions, that our faith may be strengthened by facts. The first English Missionary went to New Zealand in 1814. In 1840, more than twenty years after, Mr. Williams wrote that he was the only Missionary in the Eastern District. To-day,

as the result of this Mission, we find the Church established in New Zealand, and its Metropolitan presides over five Dioceses, each having its Bishop.

We find, also, fourteen native Clergy, eighty-seven native agents, and one thousand one hundred and eighty-seven Communicants.

Many of you have watched with great interest the work of the English Church in Southern India. In this Mission fifty native Clergy are now engaged, and there are nearly ten thousand Communicants. I will read an account of a recent Ordination at Palamcottah:

I suppose that such an ordination as that which took place on Sunday, January 31st, in the beautiful church of this favored station, is without a parallel in the history of modern Missions—perhaps, if the circumstances of Apostolic times are duly considered, not even in that of ancient Missions. In this still heathen province of Tinnevely—for, alas! such it still is even with its fifty thousand scattered Christians—there was then gathered together a body of some sixty Clergymen, all, with the exception of the Bishop's Chaplain, engaged in Mission work. Of these, fourteen were Europeans, and the remainder natives, including the fifteen candidates of our own Society, and seven more of the Propagation Society's Mission. Twelve of them were also admitted to Priests' Orders, viz.: four of our own and eight of the sister Mission, including one European in each case. These twenty-two Deacons and twelve Priests presented the unwonted sight at an Indian Ordination of three sets of occupants of the communion rails in a fairly-sized chancel. It was my privilege to be present at the last great Indian Ordination, viz., at Panneivilei, in 1859, when the late Bishop Dealtray admitted, I think, seventeen into both Orders; but on the present occasion there were, as I have stated, thirty-four.

Those who have to-day listened to the Report of our Foreign Committee, the Reports of the Missionary Bishop to Africa and the Missionary Bishop to China, are somewhat acquainted with the features of our foreign work. Very interesting is the account of the Mission in China, where the natives themselves are at work for the spreading of the Gospel. There is another illustration of this in the Report of the Foreign Committee:

The following facts relative to another out-station are very significant:

Among those confirmed at this time were four women from a little village near by, at which Mr. Hoong Neok Ng opened a little out-station and day-school with money furnished by himself and a few of our converts. Such efforts to do good to their own people, and spread the Gospel among them, originating entirely among themselves, are very gratifying evidences of real life, and show that they are waking up to some sense of their responsibilities.

This is simply an illustration of the *reality* of the conversion of those who have been reached by our Missionaries. I have still another case in mind. I see here some members of my own old parish. They will remember with great interest young Kiung, a young man whose education began at Bishop Boone's school in China. The Bishop seeing his

promise, determined to send him to this country, in faith that some parish, or some individual would provide for his education. By the favour of God, the subject was presented to my parish. The members of my Sunday-school undertook the work with all their hearts. Many prayers were offered by these young Christians, and they resolved that he should be thoroughly educated. I explained to them the responsibility of their position, and the necessity that their contributions to this end, should increase, not diminish, from year to year. The first year they gave two hundred and fifty dollars, and the last year their contributions amounted to seven hundred and fifty dollars.

Young Kiung graduated with honor at Gambier. His oration would have done credit to any scholar. Great hopes were entertained that upon his return to his own land he would become distinguished as a Christian Minister; but about the time of his landing in China, our civil war broke out, and the funds of the Committee were greatly reduced. It cost three dollars here to put one dollar in China. Bishop Boone had not the money which he needed for the Missionaries who were already in the field, and he was obliged to advise Young Kiung to accept, for a time, a situation in a mercantile house. When I heard this, my heart sank within me. He took the place in a mercantile house, and through the day did his duty faithfully to his employers; but his evenings were spent in studying for the Ministry. After the second year, he built himself a house, and furnished it in our style. At the end of the fourth year, with a salary of three thousand dollars, and with every prospect that this would be increased if he remained at his business, he went to the Bishop and offered himself again as a Missionary. The Bishop told him that he could give him only seven hundred dollars a year. He said: "I renounce my income, and will take what you can give." His business employers told him that his salary should be raised to four thousand dollars, if he would remain with them; but he left all for CHRIST, and took up the Christian work. But this was not all his trial.

Bishop Williams—the successor of Bishop Boone—appointed this Missionary to the new station in the Interior.

He accordingly sold his house, and removed, with his wife and children, giving up everything for Him who bought him with His precious blood.

I have told this story, that you may see what fruits our Foreign Missions bear.

We sometimes talk in this country, of our self-denials; I would like to ask if any of us ever made a sacrifice to compare with that of this young man!

I see before me a son of Bishop Boone, who will embark in a few days for China, to take part in that work for which his noble father laid down his life. I am going to ask him to speak. I know you will be glad

to hear him say a few words in regard to that great work to which he also has given himself.

Address by the Rev. Mr. Boone.

I can find no words of excuse for speaking to you to-night, but that I must obey the voice that calls me.

I shall speak of that great country, China, the vastest bee-hive in all the world. You have heard what the Gospel of CHRIST can do for the Chinaman as well as for us; but do you realize that in China there are four hundred millions going down in darkness to death? If you could behold all the degradation of the homes of these heathen; mothers training their children to cry to those gods which have no ears to hear, no power to save! If you ask them questions, what foolish, lying answers you receive! And oh, how wicked in all respects they are! The little light given them they have despised. Above all, let it come home to your hearts, how helpless they are without your aid. How can hearts that are so dull be awakened to the music of the Gospel? Oh! they have not the Gospel! *and it must* be sent to them. If there be any want here, or any place particularly destitute, the cry goes forth and is heard, and answered; but who shall waft across the ocean the cry of these perishing millions? Let that love be in your hearts which shall make you pray and labor for them. It is sad for us who go, to feel that so few prayers are offered for us. It is like a mother letting her children go forth, showing no sympathy for them. When the Church can find but four or five Missionaries for the four hundred million Chinese, it is your privilege to pray for them, and thus work with CHRIST, the first great Missionary. Shall we name the name of CHRIST, and call ourselves His children, and not be willing to work with Him? This is CHRIST's work, and like all His work, it is of slow growth. He was thirty years preparing for His own earthly Ministry, and the same principle may be traced in all the history of His Church. Shall we not have faith to believe that much fruit will be given, whenever we supply means to the gathering in of such blessed harvests? Shall we doubt this when we remember that our Father pitieth His children, and would not that any should perish? Oh, no! not when we are told to go forth and preach the Gospel to every creature.

Address by the Right Rev. the Bishop of Easton.

We are accustomed to hear that our age is characterized by enterprize, and I will not tire you by telling how that enterprize is seen in social life, in business and in science. It must show itself also in the Church. Even in those old countries where Church history runs back for ages into the past, she cannot sit enshrined in her loveliness, but must put

forth her energy for the benefit of the age in which she lives. A Congregational Minister, who had been strongly attracted towards the Church, once asked me: "Is your Church equal to aggressive work? and does she use the Laity?" He had laid his finger on our weakest spot. Not that our system is at fault in this respect; the fault is in our practical working of that system.

We see some men who sit down where their fathers sat, never going forward to new undertakings, and these accomplish nothing; others, with larger grasp of mind, do the work of the present age. Do we not need largeness of view in the Church? Those are moving stories that we have heard, of multitudes living in darkness; yet we pay little attention to them; and when an appeal is made to ornament our own parish church, it is much more effectual. Our LORD was once asked this question: "And who is my neighbor?" He answered by telling the story of him who lay suffering by the wayside. Real charity does not ask what it shall help; true, it spends most upon that which is nearest; but it knows no bounds. Have we not need to enlarge our sphere? We are not baptized as members of a congregation, or of a Diocese; we are baptized as soldiers, to go wherever we are sent.

When we narrow down the limits of our love, we fall short of the great privileges which belong to us as heirs of the Kingdom. Enterprize thinks of the future. Go into the far West, and you will see fair lands, waiting idle until the tide of population comes and makes them centres of powerful influence; we should claim them in advance for the Church. We see schools springing up all over the country, and how little *we* do to influence the young. We should look ahead. We must not raise lofty monuments on which to inscribe our own names; we must be content to fill the ditches with our bodies, over which others may march onward to win all things for the Church. A lady in the Southern country, who had always kept the Chinese Mission near her heart, who had worked and prayed for it, had, at the time of our civil war, a few bales of cotton, perhaps twenty or thirty. These she succeeded in sending out of the country, a few at a time. God watched over them, and not a bale was lost; all reached England, and a portion went to China. If we had more of that wise forethought which worldly people display in their plans, how great would be the results. A man who is doubtful and easily agitated seldom succeeds in the world. Faith is not only a Christian grace, but it is something that is needed to all success; and we must have confidence in our power to do what God has entrusted to our hands. We who have the Prayer-book, and are favored with so many opportunities and privileges, may grow accustomed to, and even weary of these blessings; but when we go where we cannot have them, we feel how greatly we need them. An intelligent young lady, a Romanist, who lived in a village where she heard a great deal of disagreement between Baptists, Metho-

dists, and others, once said to me: "You see in our community very good people who all say that we must go to the Bible, each alone, to learn what we should believe; yet the conclusions which they draw from its teaching are often directly opposed to each other. These people are kind and neighborly, yet when their religious opinions clash, charity is forgotten. Now, how do you hold that doctrine in the Episcopal Church?" I replied: "We hold no such doctrine." "Then, how is it," she asked, "that you do not go to the other extreme, and take everything on the authority of the Church?" I said: "Suppose a father should say to his son: 'Boy, you must learn Latin, the schools will do you no good, you must learn for yourself. I shall lock you up alone with your books that you may learn Latin.' Then suppose another father should say: 'Boy, I want you to learn Latin. If I give you books and leave you to yourself you will make a great many mistakes; I will, therefore, place you under a master who will teach you everything, and you must follow his directions, and not think for yourself at all.' A third father says: 'Boy, no teacher can make a scholar of you unless you work and think. Yet you are liable to make mistakes: I will, therefore, provide you with a teacher of wisdom and experience, whom you must treat with great respect, and he will guide you in your studies.'" The young lady said to me: "I did not know that there was any such doctrine as this in all the wide world: if I had, I might have been in a very different position to-day." My friends, there are thousands who are tired of the common, exaggerated ideas of self-judgment. I remember once asking a man who held the position of class-leader, If, when he spoke of the HOLY GHOST, he said HE or it? He replied: "Of course I say, it. I wish you would teach me about that; I never thought about that." As a general thing, our pioneer settlers do not teach their children of religious matters until they are grown, when they are left to judge for themselves. Others fold their arms, close their eyes, and throw themselves back upon the Church of Rome, with her claims of absolute authority. We go forth as Ambassadors of CHRIST; but our instructions are not sealed. They are open to be freely studied, yet they come with the authority of the Church, so that we may say undoubtingly, these are the things that must be believed. What we need is more energy, to press forward to do the work that is set before us.

Here is just the difference between the Old Testament and the New, the Old said *thou shalt not*, and annexed a penalty, the New says *thou shalt*, and gives a promise.

Our Saviour makes the last Judgment turn upon the good which we have done in this world. If we are condemned, it will be because He was an hungered, and we gave him no meat; He was thirsty, and we gave him no drink; He was a stranger, and we took Him not in; naked,

and we clothed him not; sick and in prison, and we visited Him not.
The poet Montgomery beautifully expresses this thought:

A poor wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief,
That I could never answer "Nay";
I had not power to ask his name,
Whither he went, or whence he came;
Yet there was something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He enter'd—not a word he spake—
Just perishing for want of bread:
I gave him all; he blessed it, brake,
And ate,—but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
That crust was manna to my taste.

I spied him, where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mocked his thirst,
He heard it, saw it hurrying on:
I ran to raise the sufferer up;
Thrice from the stream he drained my cup,
Dipt, and returned it running o'er;
I drank and never thirsted more.

'Twas night; the floods were out; it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warmed, I clothed, I cheered my guest,
Laid him on my own couch to rest;
Then made the hearth my bed, and seem'd
In Eden's garden while I dream'd.

Stript, wounded, beaten nigh to death,
I found him by the highway-side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was heal'd;—
I had myself a wound conceal'd;
But from that hour forgot the smart,
And Peace bound up my broken heart.

In prison I saw him next, condemn'd
To meet a traitor's doom at morn;
The tide of lying tongues I stemm'd,
And honored him 'midst shame and scorn:

My friendship's utmost zeal to try,
He ask'd if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will."

Then in a moment to my view
The Stranger started from disguise;
The tokens in His hands I knew,
My Saviour stood before mine eyes:
He spake; and my poor name He named;
"Of Me thou hast not been ashamed:
These deeds shall thy memorial be;
Fear not, thou did'st them unto Me."

TUESDAY MORNING.

BUSINESS MEETING.

THE Session was opened by the celebration of the Holy Communion.

After the reading of the Minutes of the last Session, Mr. WILLIAM WELSH proposed the consideration of unfinished business, and asked that the Resolution which had been offered but not acted upon should be read.

The Rev. DR. MATSON read the following:

Resolved,—That the Secretaries of the several committees be requested to prepare, and forward monthly to each Clergyman having parochial charge, a summary of such Missionary information, and incidents and facts, as they may be able to collect, which may be used to convey to the Clergy the means for exciting increased interest among their people in the Missionary cause.

MR. WELSH—It seems to be agreed that something of this sort is needed, but it is felt that the plan is not practicable as it now stands. I have an amendment to offer.

Resolved,—That the foregoing Resolution be referred to the Executive Committees for action, so far as its suggestions may seem practical and desirable.

This subject should receive due consideration. Looking at the Domestic Committee's Report, we can see that something of the kind is greatly needed. "Our people are not only willing, but glad to hear about the Missionary work of the Church; and more than this, when properly informed as to the extent, the opportunities, and demands of the field, they are ready, not in all instances, if, indeed, in any, according to the full measure of the ability which God has given, and the duty which, by supplying the ability to do it, He has imposed; but are ready, to a gratifying and hopeful extent, to aid in the prosecution of this work." But these cheering words are soon followed by a most lamentable sentence. "A special agent, thoroughly furnished with information relating to the interest with whose advocacy he is charged, may possibly, on oc-

casions, possess some advantage, in the way of obtaining large contributions, over the Rector of a parish; but the Rector of the same parish, sustaining official and authoritative relations to his people, and, moreover, relations more influential perchance than these, originating in kindly personal intercourse and ministration, has opportunities for educating them unto good works in CHRIST JESUS, far superior to those of any other man. The Secretary and General Agent is often cheered by large contributions in response to his appeals, and is thankful for them; the treasury of the Committee is always in need of them; but when he calls to mind the probability that, in many cases, his own words are likely to be well-nigh the only ones relating to the subject treated, that the people whom he has addressed will hear until he come again, the thought is entertained that he may be doing harm rather than good; at any rate, that there is a better way, and that that better way is to have our people systematically and thoroughly instructed by those on whom the responsibility rests in regard to the whole matter of Christian beneficence." Now, the Committee do not speak unadvisedly, and from this it is apparent that there are parishes which hear nothing of the cause of Missions, except on the occasional visit of the Agent. When men come to us, saying: "We do not know about the work, we ought to see that they have means of obtaining information. There are some things in the Resolution, as first offered, that were considered objectionable. I think nothing of the kind will be found in the Amendment. It would be well, also, if we could have a place where Ministers might see the periodicals of the day, and where some one might be employed to make a digest of all matters of interest bearing upon the work, such as may be found in the secular press.

The Resolution, with Mr. Welsh's Amendment, was then passed.

The Rev. DR. PITKIN moved that a Committee be appointed to ascertain what vacancies there are in the Board and in the Committees, and to nominate suitable persons to fill vacancies. The Resolution having been passed, the Rev. Dr. Pitkin, the Rev. Dr. B. H. Paddock, and the Rev. E. M. Rodman were appointed such Committee.

DR. TWING then read the Report of the Missionary Bishop of Colorado and New Mexico, which had not been received in time to be read on Monday.

TUESDAY AFTERNOON.

BISHOP ROBERTSON in the chair. The Report of the Missionary Bishop to China and Japan was read. In the course of it the Bishop referred to the edicts promulgated by the Japanese government against converts to Christianity.

DR. PITKIN—I rejoice that this subject has been brought before the

Board. I propose that it should be referred to a Special Committee. The changes that have recently taken place in Japan seem to me greater than have happened in any other country during the past four hundred years. I have been in Japan and have seen these edicts posted up in the streets, and I never saw them without taking off my hat, and repeating the Apostles' Creed. It did no good, perhaps, but it satisfied me. A Missionary—not of our Church—is now, at the request of the Japanese government, on his way to take part in making arrangements for a large educational establishment in the Interior of Japan. Such a thing was never before heard of in the East.

This Report was then referred to the Committee having in charge the Report of the Foreign Committee.

MR. WILLIAM WELSH offered the following Resolution:

Resolved,—That arrangements for the Meetings of this Board shall be made by the Secretaries of the Board and the Committees, and that they be instructed to prepare and present an outline of proceedings, and the order of business for the said Meetings, and send a copy of the programme to each member of the Board one week before the Meeting.

MR. WELSH—There is some little difficulty in deciding upon whom rests the duty of making these arrangements. It seems to me that our arrangements this year are not good. It is difficult for many of the Clergy to leave their homes in time to be present at an opening Meeting on Sunday Evening. It might be better to begin on Wednesday Morning, and with the Holy Communion. It is hardly respectful to the Board of Missions for other Church Societies to be holding their Meetings at the same time. Nothing should be allowed to interfere in any way with the Meetings of the Board. If this were understood to be our wish, I think that no other Meeting would be allowed to interfere. This is so important a body that we should have our arrangements so made that as many as possible may attend its Meetings. By having an outline of the proceedings published, those who cannot attend all the sessions can be present at some of them.

DR. MONTGOMERY—I second that Resolution. We should shorten matters as much as possible. I think that the Reports of the Committees should not be read at the Meeting. We listen to these Reports with a printed copy on our laps. Here is the greatest Missionary Council of the Church, and you Sir, who preside—I speak with great respect—are the youngest of our Bishops. The Reports which should have been read to-night, are not ready. It strikes me that things are badly managed. Some of our red-tape should be got rid of. I listened to Dr. Pitkin's words, and such speeches are worth a great deal more attention than we give them. A great deal of the form should be got rid of, and the whole

should be systematized. Reports should be given us in print before we come to the Meeting.

MR. CONVERSE—I attended the last Meeting of the Board. I came from my own parish, with only a limited time to spare. My plans were made by the programme. I stayed until the time when the Meeting should have been over, and then I went home no wiser than when I came. I went home disgusted at the way in which affairs were managed. I would like something of this kind tried: Why not have the Sub-committees on the Reports of the three Committees appointed the year before? have the Reports printed before the Meeting of the Board, and given to these Sub-committees, so that when the Board comes together, their work may be all cut out and ready for them? The members in general, having read the Reports at home, will know more about their contents than after listening to them in church, where they often cannot hear them distinctly. Why cannot our Meetings be made more like those of other religious bodies?

DR. VAN KLEECK—I agree with the gentleman from Philadelphia, especially upon two points. First, in regard to other Meetings being held at the same time with those of this Board. The Meeting of the Trustees of the Seminary was called, in anticipation of this Meeting, for Tuesday, they not knowing that we would meet on Monday. It was a very important Meeting, to elect a Dean and a Professor, and was not intended to conflict with us. I also think with him, that it would be well to have these Meetings open on Wednesday, and to begin with the Holy Communion. It is not best to meet on Sunday, when many of the Clergy cannot be present. It may be said that there was a good attendance yesterday; but we cannot count upon having such an attendance always. Many of the Clergy were called to New York by other Meetings. The great difficulty is not in methods or means, but in the want of the Spirit in the wheels. We must go deeper than methods; and until the Spirit raises us and crowns our efforts, all methods will be tried in vain. But I agree with my friend from Philadelphia, about not having our Opening Session on Sunday, and about beginning with the Holy Communion.

DR. HAIGHT—I am one of those who made the arrangements for this Meeting, and I am willing to take my share of the blame if anything is wrong. We may talk as if every one wanted to come to our Opening Session; but it is a notorious fact that we cannot get the people to attend the Meetings of the Board of Missions, upon *any* night. More of the Clergy and the Laity were present at our Opening Session this year—stormy Sunday evening though it was—than ever before. I never saw more evidences of the true Missionary spirit than on that occasion. My friend opposite talks of red-tape, and my other

friend from Boston says that he went home, last year, disgusted. Now, last year we had what he is just now proposing. Everything was well arranged beforehand—a programme for each day was made out—but when the Board met, and became interested in any subject that was before it, it would go on with the discussion of that subject, without paying the slightest attention to the programme. We may arrange as carefully as we please; but how are we to make the Board keep to our plans? There has been a call to-night for Reports. They are not ready. The Chairman of one Sub-committee is not here. To call for them is like calling spirits from the vasty deep—we cannot make them come. Now, in regard to the Meetings of other Societies at the same time as those of the Board, we cannot use authority. They know that it is a good time for them to meet; and we cannot stop them. I like the suggestion which has been made; but though we may make the best plans, we cannot see that they are carried out. I will always vote for any change that will give more spirit to these Meetings, but am of the opinion that they will go on in the old way to the end of the chapter.

DR. BEACH—I like the idea of the Brother from Massachusetts, about appointing Sub-committees to consider the Reports of the three Committees a year in advance.

DR. HAIGHT—Here is the difficulty. How can we appoint such Sub-committees? How tell who will be here next year? It will not do to put this matter in the hands of the Executive Committees themselves.

MR. HARRIS—There is one practical difficulty in the way of this plan. We cannot place in the hands of a Sub-committee, in advance, all the matter to be considered. The Committee on the Report of the Domestic Committee have this year felt this difficulty. To obviate this, we should have to regulate the mails, and to force the Missionary Bishops to send in their Reports months before they are due.

MR. WELSH—Let us take the question on the Resolution, and attend to matters of detail afterwards.

DR. TWING—I have to propose that this matter be entrusted to the Secretaries of the Board, and not to the Committees.

REV. R. B. CROES—The arrangements this year have not been altogether conformable to the By-Laws. Sunday could not properly be called the first day of the Session of the Board. And the administration of the Holy Communion, this morning, was not preceded by Morning Prayer, as the rule directs.

BISHOP ATKINSON—(Who was now in the Chair.) The Resolution has been read—

DR. HOWE—Before the Resolution is passed, I should like to say a

few words. It might be well to place in the envelope that contains the announcement of these Meetings, a request that members should not make engagements to attend any other Meetings during the time of the sessions of this Board. It has become the fashion to appoint other Meetings at this time, and I will either propose this plan as an amendment to the Resolution, or will follow this Resolution with another.

DR. HOWE's amendment not being accepted, the question was called for, and the Resolution was adopted.

DR. HOWE—I will now move what I have just suggested :

Resolved,—That this Board request its Members to refrain from enlisting in other public engagements during the time appointed for the business, and other Meetings of this Board.

DR. MATSON—I should like to say a word. Some of the other Meetings are appointed just *because* it is the time of the Meeting of this Board, and the Clergy are gathered from all parts of the country. I know that this is true of the Church Book Society.

DR. CLAXTON—I dislike to differ from my respected Brother; but I am far from feeling sympathy with his Resolution in the shape in which it is now presented. We have no right to pass such a Resolution, nor any power to enforce it if passed. Besides, there is a better way. Let us make these Meetings so full of life and spirit that none of us will want to be away. I should be glad to see these Meetings extended beyond three, or even six days, so that all who want to come may be present at some of them. What we want is to come here with our hearts so full of the great aim and purpose for which we meet, that we shall say boldly what we think, throwing off all party fear, and speaking freely what is in our hearts.

REV. E. LOUNSBURY—This Board would do well to take pattern from the arrangements of similar bodies in other denominations. I have just read a very interesting account of the recent Meeting of the American Board of Commissioners for Foreign Missions, in the City of Pittsburg, of the great number of persons in attendance, and of the deep interest manifested in the Services.

(*To be continued.*)

Foreign Missions

OF THE

Protestant Episcopal Church.

DECEMBER, 1869.

THE RELATION OF THE PAROCHIAL SYSTEM TO THE WORK OF MISSIONS.

THERE are principles and laws governing the physical and moral world, which, tending harmoniously to like results, afford bases for striking analogies in illustrating truth.

In the Physical, we observe the plants which derive their nourishment from soils. The organs, whose function it is to draw from the earth the materials essential to nutrition and growth, are the roots; the main office of the larger, being to hold the tree in place and give off smaller roots; that of the smaller, to extract the elements of the fluid essential to expansion and fructification; all, acting in their proper relations, unite to fulfil the Creator's design.

As the whole is dependent on its parts, the flower cannot say to the bud, "I have no need of thee"; nor the branch to the stem—nor the stem to root—"I have no need of thee." God has ordained, in accordance with general laws, that large results shall arise from little causes. Compounds most precious, most costly, are formed from elements or simples, which, abstracted from their synthetic relations, are of little value. In this field of research, modern science has achieved its most brilliant results. Truths here have been evolved, showing not only the relations of the first elements of things, but, also, the action of the laws by which these elements combine to build up the world itself.

This principle of union and accumulating forces is recognized by men even in their ordinary occupations and enterprises, civil and moral. In the erection of structures, great or small, it has its application. The

site is levelled—the simple work of the pick and shovel; the corner stone is then laid; and, on that, stone on stone, till the form appears, and the structure is complete. It may be a hovel, a palace, a parish church, or a cathedral. The facts and principle involved, are the same, and lead to like results. On this basis stood the “Tabernacle in the wilderness,” and Solomon’s Temple in Jerusalem, “beautiful for situation, the joy of the whole earth.”

So in the moral world. The Church of which that Temple was the type, had its small beginnings:—first, the preparation, then the “Corner-Stone”; on that, other stones most “precious”—stone on stone rising, as time advances, higher and higher towards Heaven, a glorious structure from whose golden heights the light of the Sun of Righteousness is reflected to all nations.

Christianity is a plant—a growth from “the smallest of all seeds that be in the earth.” Its roots now interpenetrating the world, will, ere long, reach its “utmost bounds.” Rising higher and higher, it spreads forth its branches more and more, dropping its leaves for “the healing of the nations.”

The cause of Missions is the cause of Christianity; one, the parent tree, the other, the off-shoot from the main roots, partaking of their power of growth and fructification. Here, the roots bear the same life and relation, as parts to the whole, as do the roots of the material tree. The laws of growth and fructification in the one, are the laws of growth and fructification in the other. The roots, small and great, must be cherished, strengthened and developed. Neglect the *small*, and the tree will be stunted in its growth, and fruitless in proportion.

What are the roots of this outgrowth of Christianity? *The Parochial System, its subordinate organizations, and the various agencies that may spring therefrom.* The first is a large root; the other, small—*fibrille*—equally important in their natural relations and office—extracting the material for growth and fruit from the soil of the Church.

The persistent and vigorous cultivation of the parochial system is important to the life and expansion of our Missions. The great reason why the Missions abroad have not a broader basis—are not more healthful, more fruitful, is, that their roots have not struck to their depth in the soil—not reached the heart of the Church; the smaller roots

which take up the elements of life and growth not given off freely from the larger, the vital forces could not be largely developed.

As a Church, we have been fruitful in theories; but, have we been as fruitful in practice? Has the plant divinely committed to our culture, been treated as one of our own soil, or, rather, as an *exotic*; a parasite, or *epiphyte*, to be left to feed on air; not to be "rooted and grounded" in the heart of Christianity, and thence to derive its vitality and growth? Faithful and continuous culture is the grand condition of success in all species of husbandry. This holds with especial force in the vineyard of the LORD. There is no health, no vigor, no growth without it. Here is a work assigned to all in the Church. There is no "*Market Place*" in which her members may "stand idle all the day." "Go ye, also, into the vineyard," is the Master's command. Earnest persevering labor He requires, and will reward; but, for idlers—for *idlers*, there is no promise.

The Church, as a body, is dependent in a large sense on her members, as the stem of the tree is on its roots and branches. There is no union without harmony, or unity in operation. If the vital organs be sustained in their proper relations, and their functions duly performed, the true or natural results will follow.

A sign most cheering to the heart of true Churchmen, was the prominence given to the main sentiment of this article, in the discussion and doings of the Board of Missions at its late meeting in this city. The Bishop of New Jersey said, with emphasis: "What the Church more especially needs at this time—after more burning love for our Divine LORD, and more fervent prayer to the HOLY GHOST for the power to manifest abroad that love—is the *thorough working of the Parochial System*. It is a system which makes each pastor responsible for the due instruction of each member of the parish, on the matter of alms-giving as well as of worship; so that each one may, like Cornelius of Cæsarea, have his alms and his prayers as a memorial before God. *Until this parochial element in our Church shall be vigorously and universally developed*, we shall not secure the contributions of the Church's members."

Of the character of the proceedings, Bishop Bedell truly remarks: "On the whole, we had a vigorous and useful meeting, and the discussions were marked with peculiar liveliness. The harmony of spirit was something remarkable."

Of the speeches, he says: "They reminded one of the olden time, when the strongest and best minds, both of Clergy and laity, were concentrated on this cause. While disputation rages outside, earnest men, of all shades of view, seemed to take shelter within the Board of Missions, and to find peace in working together there for the spread of the Gospel. It was hopeful."

There is much in the Church, and in the present state of her Missions, to confirm the candid remark of Bishop Bedell: "*It was hopeful.*" Note the response to the calls of the Board in the increase of contributions during the year past; the larger number of Parishes coming up to the work—*several hundreds* of the 1400 delinquent the year before, North and West having contributed; the increasing demand for facts from the Foreign Field; the favor with which the Parochial system is received and adopted; and the prosperity vouchsafed to the work at large—facts well calculated to lead to the happy character and favorable action of this Meeting. We may look forward, then, with greater confidence to the future in our Missions. If we come up earnestly to the line of duty, use aright the means and advantages which God has given us—if, with our One LORD, One Faith, and with one heart, we go forth, "bearing seed," preaching "CHRIST and Him crucified," we shall gather more abundant fruits, reap a richer harvest in the name of Him who is "the LORD of the whole earth," and, who says to His Church, "*Behold, all souls are mine!*"

REPORT OF THE SPECIAL COMMITTEE ON THE REPORT OF THE FOREIGN COMMITTEE.

THE Special Committee of the Board, to whom were referred the Thirty-fourth Annual Report of the Foreign Committee, and the Reports of the Missionary Bishop to Africa, and the Missionary Bishop to China and Japan, have had the same under consideration, and respectfully report:

That a careful review of the details embraced in those Reports inspires gratitude to ALMIGHTY GOD for what has been accomplished, in the extension among foreign peoples, of the Faith and Kingdom of our Divine Master. Your Committee congratulate the Board on the encouraging condition, financially and spiritually, of the Foreign Department of Missionary work. Although more might have been done by the

Clergy and Laity, in the matter of contributions, and more must be done by them, before they reach the standard of evangelical alms-giving; nevertheless, it is encouraging to know that, during the last year, twenty-five thousand dollars more than the amount collected during the previous year, have been placed in the treasury of the LORD, and that nearly three hundred parishes have been added to the list of contributors. And whilst the spiritual fruits of the faithful labors of the Missionaries of the Board, as in the case of all pastors and teachers might have been more abundant; and they and all of us will pray that God's Holy Spirit may grant more glorious results in the future; nevertheless, it is a cause of devout thanksgiving to JESUS CHRIST, our LORD, that the power of his resurrection has been so manifestly exhibited, in the conversion of so many from heathenism to the truth, and in the building up of His Holy Catholic Church, by the godly lives of so many who have been received, confirmed, and edified through the power of the HOLY GHOST. When we call to mind the estimate which the Great Bishop and Shepherd of our souls places upon one single soul—in comparison with which this fair world, with its treasures of wealth and beauty, sinks into insignificance—your Committee cannot but think that the popular condemnation of Foreign Missions, because so few converts have been made, is most ungodly and irrational. Because the expenditure of fifty or five hundred thousand dollars, and fifteen or fifty years of Missionary toil, have not always resulted in the conversion of the masses of an unchristian nation, therefore, men, Christian-men, Church-men, deny the value of Missions, and disregard, as unimportant, the Missionary work. As if God, who made, redeemed and sanctifies the soul, ever spoke of men as "the masses!" As if God, who shall judge us at the last day, does not always single us out, man by man, and utter the warning, "Everyone of us shall give an account of himself to God." (*Rom. xiv, 12.*) As if the precious, priceless lood of the atoning Lamb of God was not freely shed for every single soul, as well as for the redemption of the sins of the whole world.

Whilst there is joy in Heaven, among the angels of God, over one sinner that repenteth, it must take the conversion of many sinners, before Christian-men on earth will stop their disheartening criticisms on Foreign Missions and the fruits of the brave-hearted Missionaries in their awful struggles with heathen forms of error and depravity.

AFRICA.

But the reports of our Foreign Missionary Bishops exhibit, even as to numbers added to the Church, gratifying and encouraging results. Imperfect as are the statistics of the African Mission, we still have the record of *eighteen* persons baptized, *forty-seven* confirmed, with a total of 446 communicants. Bishop Payne, whose failing health, we deeply

regret to learn, compels him to withdraw, if not to retire altogether, from his Missionary jurisdiction, gives as a summary of his work in Africa—352 persons baptized by his own hand—of whom 187 were adults, and 643 persons confirmed. Is not this a grand return for all the money, men and prayers bestowed on this department of Foreign Missions?

If the sigh of one penitent soul can penetrate the heavens, and sweep notes of joy out of the harp-strings of the angels, what multitudinous echoes of song must not fill the arches of the upper temple, as six hundred and more of the sons and daughters of Africa, under the power of the Holy Ghost, and at the hands of their faithful Bishop, boldly confirmed their faith in JESUS, saying, "I will arise and go to my Father, and say I have sinned."

CHINA.

In China, also, God's blessing on the hard work of the Bishop and Missionaries has abounded, so that, in actual conversions outwardly manifested in the reception of Holy Baptism, there has been a larger number than ever, yes, double as many as in any previous year. At one Visitation, Bishop Williams, the Missionary Bishop to China, confirmed thirty-two Chinese, making a total of eighty-six persons since January, 1868.

Your Committee would make these and like cheering facts the ground of their appeal to the Board of Missions, and to the Clergy and laity of the Church at large, for increased hopefulness, prayer, and liberality of alms-giving in the cause of Foreign Missions. There must be no faithless talk about waste of money or toil where the extension of the Gospel of the incarnate SON of GOD is the subject of discourse; there must be no invidious comparisons between the different departments of CHRIST's own ordained work; there must be a re-invigoration of charity by a steadier contemplation of the suffering victim of the Cross, and a reinforcement of our Missionary zeal by clearer comprehension of the Risen LORD's command: "Go ye into all the world, and preach the Gospel to every creature." (*St. Mark*, xvi. 15.)

JAPAN.

The Missionary work in Japan was never more inviting, but is retarded from want of laborers to reap the fields of the LORD's harvest. Let us pray mightily that the LORD of the Harvest would send forth, or, as the original has it, force out, by the loving compulsion of His Grace, laborers into his harvest. The solitary shepherd of these sheep in the wilderness, lifts up his pitiful cry for help, and says, "Our Church established the First Protestant Mission in Japan, but now the Bishop is left without any one to carry forward the work begun there years ago, and this is the occasion to him of great sorrow." He goes still farther, and, thinking of the noble-hearted givers of this great metropolis, he trans-

ports himself in imagination from Japan to New York, and calls aloud to the Churches and Churchmen of this very city, saying, "The support of one Missionary and one Missionary Physician, especially if single men, would be but a trifle to many of the Churches, or even many of the rich men of New York." Would that the Board of Missions might give emphasis to the good Bishop's words, so that they might reach the ear and move the heart of some "rich man of New York." Your Committee do not know why that Missionary Bishop in Japan should have singled out "the Churches and rich men of New York," except to testify, in this way, to the wonderful liberality which these Churches and men have manifested towards all departments of Missionary and Church-work. And Bishop Williams is right. There may be some who are disappointed at times, in their efforts to secure all they wish from the New York Churches and Churchmen, but your Committee (every man of whom, with one exception, has no canonical connection with New York) believe that for munificent and perpetually recurring contributions to all forms of Missionary and Christian work, within and beyond the limits of this land, "the Churches and rich men and rich women of New York," deserve the grateful acknowledgment of CHRIST's Holy Church, and they can, therefore, be justly singled out by the brave-hearted Bishop in Japan, as the ones who may send to him "one Missionary and one Missionary Physician, especially if single men."

GREECE.

Your Committee learn with heartfelt regret, that the long established and most successful Mission and Schools at Athens, are to be deprived of the invaluable supervision of their founders and conductors, the Rev. Dr. and Mrs. Hill. After forty years of indomitable work, these faithful servants of CHRIST, having reached an age beyond three-score-and-ten, have felt themselves entitled to ask that younger and stronger—there could not be more loving and willing—hands should now take up the work. The whole case is succinctly stated in the following words of the Report of the Foreign Committee, who, in this matter, have acted with a just regard to the distinguished labors and personal comfort of our venerable Missionary and his wife. Before giving the extract, it will be gratifying to the Board to know, that the apprehension expressed in another part of the Foreign Committee's Report, as to the possible loss of the Mission property at Athens, has been allayed by the consummation of the legal process which secures it to the Domestic and Foreign Missionary Society. Your Committee quote here the words of the Foreign Committee:

"To the excellence of that work, the Committee have born uniform testimony throughout all its past history.

"Dr. Hill, before his departure from this country in May last, handed

in his resignation, to take effect in six months from its date, expressing therein his conviction of the propriety of this step, in view of his advanced age, and that of Mrs. Hill. It is to be presumed that Dr. and Mrs. Hill will spend the remainder of their days in Athens, and the Committee felt no hesitation in assuring Dr. Hill that the Church would, in some fit way, provide for the comfortable support of himself and Mrs. Hill.

“The Committee were desirous at once to send out a Missionary, and they made appointment of one who, it was thought, possessed the requisite qualifications, but the appointment was declined by him, and the Committee have not been able to make another. They purpose, however, to do this as soon as possible. Meanwhile, the schools will proceed under the same general arrangements as those which existed during the absence therefrom of Dr. and Mrs. Hill.

PASTORAL AGENCY, AND SYSTEMATIC CONTRIBUTIONS.

There is one topic connected with the increase of contributions to the work of Foreign Missions and of all Church-work in general, to which your Committee invite the especial attention of the Board. Now is the time, when increased interest in Missions is awakening, to urge upon every member of the Church the absolute necessity of regular, conscientious, systematic contribution of alms. If every Pastor will account himself as an agent of the Board, and by his official and personal instructions not only enforce the need of a deeper love for Missions as the cause of JESUS CHRIST, but, also, of a personal contribution by every member of the Parish, made conscientiously and regularly, the alms of God's people will flow into the Missionary treasury, until there shall not be room enough to contain them. What the Church more especially needs at this day—after more burning love for our Divine LORD, and more fervent prayer to the HOLY GHOST for power to manifest abroad that love—is the thorough working out of the *Parochial* system. It is a system which makes each Pastor responsible for the due instruction of each member of the Parish on the matter of alms-giving as well as of worship, so that each one may, like Cornelius of Cæsarea, have his alms and his prayers as a memorial before God. Until this parochial element in our Church shall be vigorously and universally developed, we shall not reach the hearts, or shall not secure the contributions of the Church's members. All *general* agencies, appeals, and meetings, ought to be regarded, chiefly, as means to an end, viz.: the stirring up of each individual Pastor, to work out more earnestly, in his proper sphere of duty, the responsibility of teaching the members of his congregation the duty and the way of giving to the cause of CHRIST and His Church.

It is with money as with morals—general appeals will meet with general, that is, feeble responses. But when the appeal is made specific, and the sword of the Spirit is pointed at each individual's heart, with the bold yet loving declaration, "Thou art the man," then, and not till then, the heart is reached, and the treasures of penitence and of money are alike poured out before the LORD. Your Committee respectfully ask the Board of Missions to enforce with their authority, in such way as their wisdom may suggest, the recognition, on the part of each Pastor, of the truth that he is, substantially, the official agent of the Board for the spread of Missionary information, for the increase of the Missionary spirit, and for the collection of Missionary contributions, within the pastoral jurisdiction committed to his spiritual care.

Your Committee cannot close their Report without suggesting that, as all the members of the Board and of the Church will rejoice, with one heart, at the encouraging tokens of progress in the financial and spiritual departments of Foreign Missions, so all may more earnestly give heed to the truth, that unity and union will be found along the path of Christian work rather than Christian discussion. Work for CHRIST, at home or abroad, is the divine remedy for alienation and division. The harder the work, the stronger will become the bond of brotherhood and charity.

All of which, with the following Resolutions, is respectfully submitted to the consideration of the Board.

Resolved,—That the Committee has noted, with great pleasure, the progress made in the translation of the Scriptures into the Mandarin, or spoken language of China, and they heartily commend to the approval of the Board the action of the Foreign Committee in relation to the learned translator and scholar, our Missionary, Mr. Schereschewsky.

Resolved,—That the Board of Missions have learned with great satisfaction of the increase of contributions, and of contributing parishes to the department of Foreign Missions.

Resolved,—That the cheering facts embodied in the Reports of the Missionary Bishops to Africa, to China and Japan, should encourage the Church to sustain, by increased prayers and alms, the work of spreading the Gospel in these and other heathen lands.

Resolved,—That the Board earnestly commend to each Pastor, and through him to each member of his congregation, the necessity of regular, systematic, and conscientious contributions to Foreign Missions, as also, to all the forms of Missionary and Church-work.

Resolved,—That the Board have heard with great regret the resignation of their venerable Missionary to Greece, the Rev. Dr. Hill, who, with Mrs. Hill, founded, and for forty years sustained, the cause of Missions and Christian education in the city of Athens.

Resolved,—That on recalling the past relations of the Rev. Dr. Hill to this Board,

and in viewing the work inaugurated and prosecuted by him and Mrs. Hill during so long a period, we have occasion for devout thanksgiving to God, and we would especially record our sense of the Divine favor, in connexion with the perseverance and patient labors of Mrs. Hill, under whose moulding and religious influence two generations of Grecian women have gone forth educated in the principles of our most Holy Faith, and prepared to adorn the Christian walks of life.

Resolved,—That the Board have heard with satisfaction, and hereby sanction, the assurance given by the Foreign Committee to the Rev. Dr. Hill, that the Church would provide for the comfortable support of himself and Mrs. Hill, during the remainder of their days.

Resolved,—That in accordance with the recommendation of the Missionary Bishop to Japan, the Foreign Committee be, and are hereby requested to use such means as may seem to them best to secure, through the Representative of the United States in Japan, the abrogation of the law of that country, which attaches a death-penalty to a profession of Christianity among its own people.

(Signed)

W. H. ODENHEIMER, *Chairman.*

G. T. BEDELL,

W. F. MORGAN,

J. PETERKIN,

THOMAS C. PITKIN,

JOHN BOHLEN,

GEORGE C. McWHORTER.

REPORT OF THE MISSIONARY BISHOP TO CHINA.

It is with deep, heartfelt gratitude to God, the Father of all mercies, that my second Report to the Board of Missions is presented. We can with truth say, "goodness and mercy have followed us." Through His mercy the lives of all our Missionaries have been spared, and a good measure of health and strength has been granted, so that, having suffered but little from serious sickness, they have been enabled to do a large amount of work. Especially would we render thanks to God for the blessing which has rested upon the labors of His servants. Though it is still the "day of small things" in China, they are "not to be despised." Rather would we rejoice for all that God has done for us—especially that He has so blessed us through the past year that there are more than double as many Baptisms reported as in any previous year, and a larger number of Confirmations than ever before—even more than last year, though that was the first Confirmation which had been held since 1864. To God be all the praise for what has been accomplished, and to him would we look with new hope, and earnest prayer for a richer blessing, and larger measures of success in the future.

After faithful, earnest work in the field for nearly ten years, much

of the time single-handed and alone, Mr. Thomson needed rest and change, and in March last returned home for a season, to recruit his health and strength. His absence is greatly felt, but it is hoped that not only will his health be improved, but that his visit home will be a benefit to the Mission by exciting a deeper interest in the cause of CHRIST, and the spread of His truth in China. I do most earnestly commend him as a hard, faithful worker, and the message he carries from the millions of China, to the sympathy and prayers of the people of God.

His absence has thrown on Mr. Nelson more than a double portion of labour. On Sunday, besides full Services both morning and evening for the Foreign Residents, he preaches in the morning to the Chinese, and in the afternoon goes four miles to Kong Wan to preach. Through the week, in addition to his daily preaching, he instructs two candidates for Orders, reads theology with Mr. Wong, has the direction of the hospital, and a general supervision of the whole Shanghai Station, requiring much time and patience, and judgment, for the settlement of the numberless matters of petty detail, or of grave importance, in connection with both Chinese and Foreigners. It will be readily seen that he has far too much work for one person, and I have serious fears that his health will suffer before Mr. Thomson's return.

The Rev. Mr. Wong has stood faithfully at his post. Having charge both of Christ Church, and temporary charge of the congregation of the Church Missionary Society, and preaching several times during the week at the Church of our Saviour, he has worked hard. The City of Shanghai seems a difficult field, and of late the congregations have been small, so that he has not had all the encouragement he could wish in gathering in new converts. I am very sorry to have to report that he has had lately rather an alarming attack, and we feared that his lungs were seriously affected. By the physician's orders he made a trip to Hankow, with great benefit, and has returned to his work, improved, but still not very strong. He is the "first fruits" of the China Mission, the first Deacon and only Presbyterian ordained in our Mission. An unwearied favorite both with Chinese and Foreigners, and in every way a most valuable man, we trust and pray that God will graciously spare him many years, that he may still do much for the extension of the Kingdom of His LORD and SAVIOUR among his fellow-countrymen.

The Boarding-school under Miss Fay's charge, is looked to with the greatest interest, as the source from which we must, in great measure, draw our supply of Ministers and Catechists for evangelizing the country around Shanghai. The encouraging fact that six of the twelve boys have been baptized and confirmed during the past year,

is pleasing evidence that we shall not look to it in vain for help. This school has been supported to the present time by funds specially contributed here, and by money sent by a lady in England, whose husband, Dr. Henderson, a pious physician, now gone to his reward, picked up six of the boys, little orphans, abandoned in the streets of Shanghai. Lately, a donation from a kind lady in Pittsburg, together with a little money contributed in Shanghai, has enabled Miss Fay to receive a few more boys, so that the school now numbers twenty pupils. It should not be allowed to fall below this number, and if possible should be increased—but this can only be by special contributions for this object.

In addition to the School, Miss Fay renders much valuable service, visiting many families, and supervising two day-schools in the city. Goes to Kong Wan with Mr. Nelson on Sunday and Thursday, where she has charge of a girls' school, and instructs the women who attend, and has increased her labors very much of late by the assistance she renders in the Hospital, attending on the sick.

The Hospital, commenced last year by Mr. Thomson, is one of the most encouraging features of our work, and is even in better condition than at the time of the last report. Before he left, he had a suitable building erected with a portion of the money subscribed by the Foreign Residents and Chinese in Shanghai. The dispensary is opened three days each week, and the attendance is largely on the increase, the numbers having reached as many as 600 a day. Last year, over 15,000 persons received medical treatment, and the numbers will most probably be much greater during the present year. About twenty in-door patients also can be accommodated in the wards. Dr. Macgowan visits the Hospital occasionally, and two English Physicians, Drs. Jamieson and Henderson, attend regularly each dispensing-day, and treat the more difficult cases.

Besides relieving much bodily suffering, it opens a large, and we trust effectual, door for benefitting the people spiritually. While they are waiting, Mr. Nelson, or some one else, preaches to them, and a Catechist and Bible-reader endeavor afterwards, by line upon line, and precept upon precept, to teach them the first principles of the doctrine of CHRIST. The Missionaries are, moreover, brought into the closest contact with thousands of persons, and are gaining the good-will and confidence of thousands more in the towns and villages within a radius of fifteen or twenty miles of our Mission.

The new out-station at Kong Wan has already given satisfactory encouragement. Though it has been in full operation less than a year, at my last visit, in May, four persons were presented for Confirmation. Our Catechist and candidate for Orders, Mr. Ting, lives there with his family, and by his instruction, pleasant manners, intelligence, and

knowledge of the Scriptures, as well as of the Chinese Classics, is doing much to enlighten the gross darkness that covers the people, and lead men to a knowledge of the truth as it is in CHRIST JESUS.

The people generally seem well-disposed, and we look for greater success during the next year. Our most pressing need at this place is a decent Chapel. The room we now use, opens immediately on a crowded thoroughfare, which is at times so noisy that scarcely a word that is said can be heard. If some kind friend or friends could give us 500 Taels, \$1,000 currency, we could put up a neat little Chapel where the Services of the Church could be held with becoming solemnity and decent quietness.

It is a great pleasure to state that this out-station has been supported, so far, entirely by money given us by an earnest-minded churchman, now commanding one of our men-of-war belonging to the China squadron; and lately a donation has been made for this purpose by another naval officer. This is gratifying, as it shows that there are those on the spot, who, seeing our work, think it of sufficient importance to give handsomely of their means for its support.

The work in the towns and villages near us is full of promise, and if we had the money and suitably-trained Chinese Catechists to put in charge, I should like to occupy a dozen towns at once. My plan would be to place Catechists at the larger towns, within easy reach of the Central Station. Their duties would be to visit the villages in their immediate neighborhoods, instruct Catechumens and those lately baptized, and act as lay-readers. The Foreign Missionary would have under his charge a number of these out-stations, and, by visiting them regularly, would be enabled to exert the widest influence. The largest success of Missions to China has been in the towns and villages away from the open ports; and the sooner and wider we can extend our influence in this direction, the greater our prospect of making progress. A new illustration of this is seen at the little village of Tsa-Ka-Pang, within a short distance of our Mission. Here a few of our converts undertook, of their own accord, to open and support a day-school, which is visited twice a week by our active, energetic Candidate for Orders, Mr. Hoong Niok. The neighbors, who are assembled by the ringing of a bell as soon as he arrives, listen attentively to the instruction given to the children, and are afterwards addressed with a few earnest words, and dismissed with prayer. The result has been, that five persons have been baptized and confirmed, and other Catechumens are now under instruction. Mr. Hoong Niok is very zealous, and has, besides this, the charge of two other day-schools supported by the Chinese. He is, also, the principal, most efficient Chinese Assistant at the Hospital, and acts as lay-reader to Mr. Nelson, at the Church of our Saviour.

WUCHANG STATION.

The "first fruits" of the Wuchang Station, the earnest of the future harvest, was gathered in March last, when a young literary man was received into the Church of Christ. He is a person of excellent disposition and good attainments; and it is hoped that when he becomes more established in the faith, and gains greater boldness in confessing CHRIST before men, he will prove a useful helper. For many months past our brethren have kept up daily preaching; and, on Sunday, from 10 a.m. till nearly dark, with a short intermission, our Chapel has been opened, first, for the regular services with the converts, teachers and scholars, and afterwards for public preaching to the passers-by. Thousands have heard the Gospel; and we hope that the seed, thus cast upon the waters, will be found in an abundant harvest after not many days.

Arrangements were made, before I left Wuchang, to commence work in Hankow, but there has been a good deal of delay in securing a suitable building. One, however, has just been rented, and a Chapel opened in one of the principal thoroughfares. The position is considered a very good one, and good hopes are entertained that a large measure of success will crown the labours of your Missionaries in this new field.

We have reason to think that Wuchang will become a most important station, if the men and means are now sent to lay a proper foundation. Another Missionary is absolutely necessary, if the station is to be kept up; and money is needed to put up a dwelling-house at once, that the health of your Missionaries may be preserved. We must also have a boarding-school at this point, for to this we must look for material for training up a native ministry, and the sooner we begin the better.

PEKIN STATION.

Mr. Schereschewsky is still very hard at work, translating the Bible into the Mandarin dialect. The Committee have nearly completed the New Testament, and expect that the whole, after the revision of the Gospels, will be published this year. The members of the Committee wish Mr. Schereschewsky, who has a thorough knowledge of the Hebrew, and is an excellent Chinese scholar and translator, to undertake the translation of the Old Testament, the Committee revising it with him after it is completed. He has already finished the Pentateuch, Joshua and the Psalms. The importance of the work in which he is engaged—the translation of the Word of God into the spoken language, the mother-tongue of nearly two hundred millions of our fellow-men—nearly one-sixth of the population of the world—cannot be over-estimated. He thinks it will take five years to complete it; but probably it will not be so long, as he

has already done one-third of the whole. If he is permitted to finish it, and it is well done, he will have conferred one of the highest possible benefits on China. May his life be spared, and wisdom given him from above, to guide him aright in this great work. He hopes, also, in connection with the Rev. Mr. Burdon, of the Church Missionary Society, to finish the translation of the Prayer-Book this year, and will undertake the preparation of some text-books for the use of our Candidates for Orders.

It is but right and proper that some acknowledgment should be made of the many acts of kindness for which the Mission is so greatly indebted to A. A. Hayes, Jr., Esq., the senior partner of the firm of Messrs. Olyphant & Co., in Shanghai. Not only has he shown much personal regard to individual members, a great interest in our work generally, and a readiness to give aid and advice at all times, but more especially are we indebted for the valuable assistance he has rendered in taking charge of the Treasury, thereby relieving the Missionary of a work which would have consumed much of his time. He carries with him, on his return home, the sincere thanks and best wishes of all the members of the Mission, and earnest hopes for the entire restoration of his health.

On a review of the work of the past year, decided progress and improvement are seen in many particulars. The increased number of baptisms and confirmations reported; new stations successfully occupied; a hospital built, and the number of patients largely increased; one-half the number of the Boys' Boarding-School baptized; fruit gathered in from our day-schools the first time in the history of missions; the zeal of some of our converts shown in their opening and supporting a new out-station, contributing to the support of one of our Candidates for Orders, and supplying the funds for two other schools; the earnestness and heartiness with which all our Missionaries have labored, and the comparatively good health they have enjoyed, are all abundant causes for thankfulness to God, and encouragement to prosecute our work with new zeal and vigor in future. We enter on another year with good hope. We would thank God most heartily for the past, and "take courage" looking for a rich blessing in answer to the many prayers which we trust His people will offer for the spread of His kingdom in China.

But, while greatly encouraged in our work, we cannot help being cast down when we look over the immense field, with its millions upon millions of immortal souls—sheep scattered without a shepherd—and know that, with our lamentably small force, we are almost powerless to help them; that we shall be unable to lead them to the fold of CHRIST, which is opened, and wide enough to receive them all. For it is hardly possible for our Missionaries to undertake more than

they are now doing. The Church should have at least *ten* men in China. Ten men now would be worth twenty ten years hence, for, by that time, with God's blessing, they would have laid such a foundation, and trained up so many native helpers, that they would be able to accomplish more than twenty, or even forty, new men. May GOD put it into the hearts of some of His servants to offer themselves for this great work, and incline all His people to make liberal offerings, that young men may not be kept at home for want of the means to send them out.

Respectfully submitted,

C. M. WILLIAMS.

OOSAKA, JAPAN, *July 21st*, 1869.

FAREWELL MISSIONARY MEETINGS.

INTERESTING Meetings were held by friends of our recently-appointed Missionaries on their departure for their respective fields of labor. We have received accounts of these meetings, which we here append.

The first, in behalf of Rev. J. W. Boone and wife, going to China, was held in St. Peter's Church, Brooklyn, Rev. J. A. Paddock, Rector; the second, in behalf of Mr. W. J. Norwood and wife, going to Africa, in the Church of the Advent, Philadelphia. Of the meeting in Brooklyn, our correspondent remarks:

It was regretted that the Bishop of the Diocese, on account of a previous engagement, was unable to be present. The churches in Brooklyn generally holding their second Service at eight, some of the Rectors, who would otherwise have attended, were required to be with their congregation.

Rev. Dr. Denison, who accompanied Mr. Boone from New York, was present; and Rev. Dr. Cornell, Rev. Mr. Valpy, Rev. Mr. Doty, and Rev. Mr. Guion read the Missionary Service.

Rev. John A. Paddock, Rector of the Parish, before introducing Mr. Boone, remarked, in substance, as follows:

In the year of our Lord, 1837, Wm. Jones Boone, then a young man, having felt that he was called to preach the unsearchable riches of CHRIST to the Gentiles, left this land, devoting himself to Missionary labor for the Chinese. Their country was, however, barred against the entrance of the herald of the Cross, and Mr. Boone was obliged to remain in the island of Java, more than a thousand miles away, while he acquired a knowledge of the language, and gathered for instruction a few Chinese youth. But, ere long, his faith was rewarded by seeing the gates, which

had been so long barred, doubly barred against the Gospel of CHRIST, opened wide for His minister. On the Missionary's first return to this country, after six years' absence, he was enabled to tell, not only of the unsealing of the long sealed Empire, but of Christian schools there in successful operation, and of the free proclamation of the Gospel in the hearing of multitudes. It was deemed the duty of the Church to send forth one with an Apostle's commission; and Mr. Boone, having made full proof of his ministry, returned as Bishop to his field of labor. The history of that Mission, during his subsequent connection with it, was, like the history of the early Church's work among the heathen, a history of trials and conflicts, of patient labor, and, in the end, conquests for CHRIST.

Bishop Boone was a man possessed not only of high intellectual gifts and attainments, but of a faith in God, His Word and cause, that never wavered. He had no more doubt of the dispersion of the darkness of heathenism in China, by the beauty of the Sun of Righteousness, than of the scattering of this night's gloom by the rising of to-morrow's sun, at God's appointed time. He could labor and wait. When asked if he was not discouraged, being able to point to only one convert after nine years had passed, he answered, that his "chief object was not to make converts, but to glorify his Master." Thus laboring in faith, he was privileged, in God's time, to see results. Having aided in revising the first translation of the Holy Scriptures into the book-language of China, and having prepared the first translation of the Prayer-Book into the colloquial tongue, he saw these precious volumes beginning their blessed influence; he looked on scores about him, once heathen, now "baptized into CHRIST," on churches founded, on a native ministry begun. After a quarter of a century of service and suffering, he was called by the Master to holy rest, and higher service in His more immediate presence.

But, as the Roman General is narrated to have brought his child to the altar of his gods, that he might swear eternal hostility to his father's foes, and bear onward the standard which death should force the father to surrender, so the Missionary Bishop consecrated an infant son, in the Sacrament of Baptism, to the Missionary work, that he might fight the foes which his father had fought, and carry forward the banner of the Cross. The father is gone from the earth; the son is with us to-night. Wm. Jones Boone, having been faithful to the Baptismal vow, leaves this land to-morrow, to lift CHRIST's standard on the spot where he whose name he bears fell, and where his earthly remains now repose. May the sympathy and the prayers of the Church, every member of which is under obligation to extend CHRIST's Kingdom, go with the youthful laborer. I spoke of the father as absent; yet we cannot but feel that, if it be permitted the spirits of the just to visit scenes of earth,

or to have cognizance of that transpiring here, there may be an invisible participant in these Farewell Services this night; and the sainted father may find new bliss added to his cup of joy in the sight of his beloved son going forth in the service of the SAVIOUR, admired and loved by "living saints and dead." No better gift need friends and brethren ask than that the Spirit which abode in the father may rest in abundant measure on the son; so that, when his work is done, the voice of the Church may be ready, as it was on the translation of him who has "gone before," to anticipate the voice of approval—"Well done, good and faithful servant."

After the singing of a portion of the hymn containing the words:

"Angels and living saints and dead,
But one communion make,"

Rev. Mr. Boone remarked that he should not dare to trust himself to speak at such an hour as this, but that he was sure of the sympathy of the congregation. He was about to go to a country of which but very little is known by the civilized world, and the extent of which it was very difficult to realize. It contained a population of about ten times that of America—nearly 400,000,000 of persons, and which meant 400,000,000 of souls. That vast multitude was in great ignorance of Christianity, even in its most elementary form. Since 1843, when the first Mission was established at the maritime station of Hong Kong, there had been a large number of schools, and there were also now native Missionaries, one of whom, for fifteen years, had been a consistent disciple of our LORD. In one of the churches there had been nearly four hundred baptized. Mr. Boone then referred to the progress of Christianity at several other stations, in all of which there were many encouraging facts of a similar order. He urged the necessity that was imposed upon the Christian Church to sustain the Missionaries in so vast a field of labor, not only by the giving of subscriptions, but also by prayer.

The Rev. Dr. Benjamin W. Paddock briefly addressed the congregation in a similar strain, after which a collection for the Chinese Mission was taken up. Prayers were said by the Rector, for the Missionary cause, and for those going to sea, concluding with the Collect for All Saints' Day and the Benediction."

MISSIONARY TO AFRICA.—A Missionary meeting was held on Sunday evening, October 31st, in the Church of the Advent, to bid farewell to Mr. Joseph W. Norwood, in view of his departure for the coast of Africa. Mr. Norwood has for fourteen months past been a student in the Mission House, and, touched by the appeals from Mr. Auer for help, offered himself some time ago for employment in the missionary field. His literary

preparation not being yet complete, the Foreign Committee were at first in doubt as to sending him abroad, and referred the question, finally, for decision, to Bishop Payne. On the Bishop seeing and conversing with him, he became convinced that his warm heart sound sense, and earnest piety would make up for some want of literary furniture, and accordingly decided that he should be sent at once, sailing in the "Golconda," which will leave Norfolk, November 6th. Hence the meeting above mentioned, at which Mr. Claxton, the Rector of the Church, Dr. Shiras, Principal of the Mission House, Mr. Norwood himself, and Dr. Howe, addressed the audience—Mr. Claxton introduced the whole subject, Dr. Shiras dwelling specially on the need of spiritual influence to secure blessing in missionary work, Mr. Norwood on the want of practical exemplifications of interest in that work, and Dr. Howe on the wide-embracing power of Christian love, as reaching to all nations and inducing sacrifices for all men. The Doctor then, in a most tender and impressive way, commended the departing candidate to the interest of the congregation and to the protection of Almighty God.

Mr. Norwood carries with him, to his missionary field, the warm sympathy of many friends, who hope that his admirable moral qualities will atone for deficiencies in his scholastic course, and make him, through the blessing of the HOLY SPIRIT, an instrument of large usefulness to the people among whom he goes.

NOTICES.

RESIGNATION OF MISSIONARIES.

Greece—Rev. J. H. Hill, D.D., and Mrs. Hill, of Athens, Nov. 1.

EMBARKATION OF MISSIONARIES.

For China—Rev. S. R. J. Hoyt and wife, 4th day of October, at San Francisco. Rev. Wm. J. Boone and wife, at New York, 1st day of November, via San Francisco.

For Africa—Mr. J. W. Norwood, Catechist, with wife and child, Nov. 3, at Baltimore, in the Colonization Ship *Golconda*.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 1 to November 1, 1869 :

MASSACHUSETTS.

<i>Brookline</i> —St. Paul's, for Africa and China, per A. C. M. Society	\$269 59
<i>Salem</i> —Anna and Mary, for Bibles, cards, &c., for Hoffman Station, Africa.....	7 10 \$276 69

RHODE ISLAND.

<i>Providence</i> —St. John's, 5 cent coll.	13 00
<i>Newport</i> —A lady.....	1 00 14 00

CONNECTICUT.

<i>Birmingham</i> —K. S., for A. Ne's brother, China.....	\$5 00
<i>Branford</i> —E. F. Rogers	10 00
<i>Middletown</i> —Holy Trinity	20 00
<i>Newtown</i> —Trinity	28 96
<i>Old Saybrook</i> —Willie E. Heald, for children's Miss'y to Japan.....	1 00
<i>Southport</i> —Trinity, for Rev. Dr. Hill.....	25 00
<i>Watertown</i> —Miss Bradley.....	0 50 90 46

NEW YORK.			Mecklenburg Co.—Old Church.....		
<i>Mamaroneck</i> —St. Thomas' S. S.,	\$16.70; pupils of		St. Luke's.....	5	30
	Rose Hill Sem'y,		" L.....	23	17
<i>New York</i> —Chapel of St. Chrysostom.....	\$6; for education of		<i>Theol. Seminary</i> —Miss'y Society,		
	Alice Haven, Africa	\$22 70	towards salary of		
" Miss Van Horn, 5 cent	coll., per A. C. M.	40 75	Rev. W. J. Boone,		
	Society.....	11 20	\$60; Rev. W. F. G.,		
" Mrs. H. E.....		5 00	\$100; A. R. M., \$30	190	00
	Rev. Dr. Pinney, special, for Rev. Mr. Auer to build school-house.....	100 00	<i>West Union</i> —Christ, per A. C. M. Society.....	3	25
<i>Rhinebeck</i> —Messiah.....		19 00	<i>Williamsburg</i> —Bruton parish.....	10	00
	<i>Yonkers</i> —St. Paul's.....	5 00		386	25
LONG ISLAND.			SOUTH CAROLINA.		
<i>Bay Ridge</i> —Christ, 5 cent coll.....	20	00	<i>Black Oak</i> —Trinity, \$26.71; Miss'y Society, \$5.....	31	71
<i>Brooklyn</i> —H. W., for education in Africa, per A. C. M. Society.....		2 00	<i>Cheraw</i> —A. F. O. M.....	5	00
	Mrs. P., for education of a boy in Africa....	15 00	<i>Charleston</i> —Grace.....	32	55
		37 00	" St. Luke's (of which infant class, \$4.50; H. F., 86c.).....	42	11
WESTERN NEW YORK.			" Little Henry Carerre.....	2	60
<i>Niagara Falls</i> —Three Churchwomen.....	3 00	3 00	<i>Pineville</i> —St. Stephen's, \$3.90; Nazareth Miss'y Society (colored), for Church in New Georgia, \$11.57	15	47
<i>Bloomfield</i> —Christ.....	7 10	7 10	<i>Yorkville</i> —Good Shepherd.....	8	00
				187	44
PENNSYLVANIA.			FLORIDA.		
<i>Ashland</i> —St. John's.....	1	00	<i>Pilatka</i> —Norman & Janie's miss. box.....	1	25
<i>Eckley</i> —St. James'.....	10	00			
<i>Germantown</i> —Christ, towards Rev. Mr. Auer's salary.....	850	00	ALABAMA.		
<i>Lancaster</i> —Miss H. K. Benjamin, for education of Sam'l Bowman, Africa.....	30	00	<i>Dayton</i> —Little orphans, for A. Ne, China.....	1	00
<i>Mount Airy</i> —Grace, per A. C. M. Society.....	29	60			
<i>New Milford</i> —St. Mark's S. S., per A. C. M. Society.....	5	00	TENNESSEE.		
<i>Philadelphia</i> —Advent 5 cent coll., for Africa.....	40	00	<i>Columbia</i> —Mrs. E. A. Beckett.....	10	00
" St. Peter's.....	5	00	<i>Knoxville</i> —St. John's, per A. C. M. Society.....	5	00
" Rev. Dr. Van Pelt.....	10	00		15	00
<i>Roxborough</i> —St. Timothy's.....	15	06	KENTUCKY.		
	995	66	<i>Danville</i> —Trinity.....	16	00
DELAWARE.			OHIO.		
<i>Christiana Hund</i> —Christ, a friend, for Mrs. Nelson's school at Kong Wang, China.....	10	00	<i>Cleveland</i> —St. Paul's, 5 cent coll., \$69.50; S. S., \$20.....	89	50
	10	00	<i>Elyria</i> —Rev. R. L. C.....	1	00
MARYLAND.			ILLINOIS.		
<i>Prince Frederick</i> —St. Paul's parish.....	5	00	<i>Chicago</i> —St. John's, a lady.....	1	00
	5	00	" K. E. S.....	5	00
VIRGINIA.			MICHIGAN.		
<i>Alexandria</i> —Bp. John's, one-half.....	25	00	<i>Detroit</i> —Miss J. A. Fitch.....	5	00
<i>Big Lick</i> —Salem Parish.....	4	00	<i>Jackson</i> —St. Paul's.....	12	06
<i>Charlottesville</i> —Christ, for China, \$40; Africa, \$80; Mexico, \$10.....	80	00	MISSOURI.		
<i>Culpepper</i> —St. Stephen's (of which S. S., \$7; three sons Rev. J. Cole, \$1.50; G. W. F., Jr., \$6.50).....	43	00	<i>Lexington</i> —Christ.....	20	00
				20	00
			MISCELLANEOUS.		
			Anonymous.....	5	00
			S.....	1	00
			<i>Mitchellville</i> —M. N. J.....	2	50
			No. 38,998 Y. C. S., for Miss'y to Japan.....	0	50
				9	00
			LEGACIES.		
			<i>N. Y.</i> —Green Point, Estate of Mary E. Wood.....	12	00
			<i>Penn.</i> —Reading, Estate of W. A. Richards.....	3168	25
			<i>Ohio</i> —Cincinnati, Estate of Stephen G. Brown.....	250	00
			<i>R. I.</i> —Pawtucket, Estate of Miss A. E. Bowers.....	200	00
				3630	25
					\$5,977 31

CORRECTION.—The amount acknowledged in the November number from Cambridge, Mass., should read, "From St. John's, Memorial Church S. S., for Rev. Y. K. Ngan.

Commission

OF

Home Missions to Colored People.

DECEMBER, 1869.

ADDITIONAL EXTRACTS FROM ANNUAL REPORT.

WE give, this month, two additional extracts from our Annual Report. The first of which, relating to the Pennsylvania Branch, we designed to appear in our last number, but want of space prevented. It will not, however, from the delay, be any the less acceptable.

PENNSYLVANIA BRANCH.

The condition and prospects of this auxiliary to our Commission will best appear from the following statement drawn from a Report made by its President, Mrs. Isabella James, on the 30th ult :

At the beginning of the fiscal year, the Pennsylvania Branch was hampered with a debt of sixteen hundred dollars.

The difficulty of obtaining contributions during the monetary troubles of the preceding year, had rendered it necessary to borrow money to pay the salaries of teachers then at their field of labor, and transfer them to their homes.

It was not through lack of judgment on the part of the officers of the society that this state of things occurred, but from the inability of several Churches to redeem their pledge.

At this crisis, the President borrowed, on her own security, twelve hundred dollars, that the teachers might not suffer any delay in settling their bills and returning to their homes.

With this loan to be liquidated, it was thought right to limit our work to the support of those teachers whose salaries were guaranteed by Churches making regular payments, and, last October, five teachers only were sent out by the Pennsylvania Branch.

For the same reason our flourishing schools in Florida had to be abandoned, though most reluctantly, and it is now the earnest wish of the Board to resume their work in that Diocese, under the zealous supervision of the Right Rev. Bishop Young, and they have decided to do so when their funds will permit.

By this contraction of the work of the Society, the loan has been paid, and we now begin the year with over \$200 in the Treasury, and three teachers.

THE FUTURE.

In regard to their future work, this Commission are ready, under the direction of the Board, to carry it forward to the best of their ability, and to the extent of the means placed in their Treasury. With no larger receipts than during the year just closed, they can, they think, by retrenchment in various quarters, by strict economy, and by the constant personal attention to the work, of the Officers of the Commission, pay off the debt, carry forward the Schools and Missions upon the basis on which they now stand, and perhaps add somewhat to the force in the field.

That there is a great and a most important work to be done for and among the African population of this country,—that the way for this work is fully open,—that upon its performance depends not only the temporal and eternal welfare of the individuals of this race, but the welfare, in no small degree, of the people generally of this land,—the peace, prosperity of the nation,—are indisputable facts. And when we look across the Ocean and see the vast Continent of Africa, the black pall of ignorance and superstition and degradation resting upon almost its whole population, and ask how—by what instrumentality,—are these myriads of immortal souls to be brought out of darkness into light?—who does not see that in the regeneration of her sons and daughters, living in our midst, accessible to our influence, under our tutelage, is to be found the answer to our question. Christianize these children of Africa,—pour into their minds the light of God's revealed truth,—enkindle in their souls, through the help of the Holy Spirit, the fire of divine love,—train them to be true and faithful followers of CHRIST,—fill them with the desire to be co-workers with him in bringing sinners home to God—(and what is all this but the Church's appropriate work)—and you will no longer wait in vain for the Soldiers of the Cross to traverse the broad Sea, and landing on Afric's dark shore, to do battle valiantly for the LORD of Hosts, and for his CHRIST.

WE quote below from a letter of Miss M. J. Hicks, one of our teachers at Newbern, N. C. It speaks for itself. We are in frequent reception of such sad appeals. Who will assist us in our necessity?

DEAR SIR,—My school is gradually increasing, numbering at present seventy scholars.

If you could look in upon us you would think that I had been in

the highways and hedges, and compelled them to come in. The greater part of them have not sufficient clothing on, to protect them from the chilling blasts of winter. About all are barefooted. Cannot some of the benevolently inclined help me to fit up these children, so that they may be comfortable? If you have received any clothing, please send me some at once. . . . I find that there are not so many colored people here as formerly. Very many have left the city to find employment elsewhere. It is a grand move, on their part, in the right direction. . . . The Rev. Mr. Forbes has gotten up a subscription paper for the purpose of raising funds to purchase a stove for our school-room. It is being circulated here. I know not as yet with what success.

From a letter from one of our teachers at Wilmington, N. C.:

"I can assure you the weather here is anything but sunny;—and although those of us who have been comfortably clad have found it pleasant enough, yet at times the poor scantily dressed children have seemed half frozen, and the sight of their little pinched features and shivering limbs, is enough to make one's heart ache."

We also give portions of a letter, of another character, from a well-known gentleman, of Bryan County, Georgia, every way reliable, and eminently qualified to speak of the wants of that destitute section.

"The village of Newport, in this county, has in truth a claim upon your church; previous to the war, I, together with several of my neighbors, most of us not members of the Episcopal Church, supported a Church missionary, who labored faithfully and acceptably among our slaves for more than twenty years.

His duties were to catechize and instruct the children and adults, to visit the sick, and perform all the offices of a parish clergyman upon some four or five adjoining plantations. He had a neat church edifice in which he gathered his congregation of blacks on the Sabbath, and there was a small flock of (as he believed) sincere and devout communicants.

The large body of negroes, however, even of those under his superintendence, were members of other denominations; and, in addition to his ministrations, a Baptist minister preached for the blacks on stated days, and in the Presbyterian Church, which was the only Church for whites in the vicinity; they had their place, and shared in the pastor's cares. You will see that their religious privileges compared favorably with those of most agricultural neighborhoods.

Since the war all this has been changed. The community has been too poor, up to this time, to support a Church for the whites, and the

negroes, for the last five years, have been deprived of almost all religious teaching.

The children, eight years old and under, are growing up to all intents heathen, and as degraded as if born in Africa. They have had no religious instruction whatever, and but little of any other kind. They are, however, eager to learn, both old and young, and I am convinced would profit by the labors of a competent teacher. Such an one I appeal to your Board to send. On my part I will engage to furnish a suitable house for the school on my central plantation, where two or three hundred negroes reside, and twice that number could easily avail themselves of the same advantages. I will also supply the necessary fuel, I and my family will do all in our power to support the school by our influence and coöperation.

The white persons in my neighborhood number, perhaps, eighty persons, all told, while there are from 1,200 to 1,500 blacks.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from October 1st, 1869, to November 1st, 1869:

RHODE ISLAND.

<i>Newport</i> —Trinity Church.....	\$70 50	
<i>Bristol</i> —St. Michael's Church.....	75 00	\$145 50

CONNECTICUT.

<i>Hartford</i> —Christ Church, for Miss Hesketh	150 00	
<i>Watertown</i>	00 50	
<i>Long Hill</i> —Grace Church.....	11 71	
<i>Nichol's Farms</i> —Trinity Church..	2 74	
<i>Hebron</i> —St. Peter's Parish.....	6 00	
<i>Bridgewater</i> —St. Mark's Church..	7 00	
<i>New Haven</i> —Trinity Church, for Miss Kenedy.....	100 00	
" Trinity Church, for same on last year, not acknowledged.	200 00	
" Miss F. H. Butler, for Carfield Orphan Asylum.....	10 00	487 95

NEW YORK.

A friend, through Dr. Twing.....	1 00	
<i>Yonkers</i> —St. John's, for Bp. Smith	100 00	
" St. Paul's, St. Paul's S. S., special, for St. Stephen's Church, Petersburg, Va.....	75 00	
<i>N. Y.</i> —B., fourth quarterly instalment towards support of a teacher.....	25 00	201 00

WESTERN NEW YORK.

<i>Geneva</i> —Trinity Church.....	\$1 00	\$1 00
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NEW JERSEY.

<i>Mount Holly</i> —Trinity Church.....	23 00	23 00
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PENNSYLVANIA.

<i>Philadelphia</i> —St. Peter's Church..	5 00	
<i>Germanstown</i> —Christ Church.....	100 00	105 00

MICHIGAN.

<i>Jackson</i> —St. Paul's Church.....	8 00	8 00
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ILLINOIS.

<i>Chicago</i> —K. E. S.....	5 00	5 00
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MISCELLANEOUS.

A friend	1 00	
<i>Nova Scotia</i> —Halifax, Mrs. Powell, additional.....	1 53	
S.....	1 00	
Anonymous.....	20 00	23 53
		<u>\$999 98</u>

Supplies:—One box of toys for Christmas, from a friend; 300 copies of Mission Service, from Rev. H. Dyer, D.D., for Florida; one large package of Sunday-school books, from Grace Church, Brooklyn Heights; one package of books, one box of clothing, for Miss Hesketh.

Annual Appeal

OF THE

Domestic Committee of the Board of Missions.

A D V E N T, 1869.

To the Bishops, other Clergy, and the Laity of the Protestant Episcopal Church :

FATHERS AND BRETHREN:—The accompanying Report of the Domestic Committee was presented to the Board of Missions at its *Thirty-fourth* Annual Session, in October last. The facts and considerations stated in this Report, it is hoped and believed, will serve better the purposes of an ANNUAL APPEAL than any other form of words which the Committee find it in their power to address to you.

A long and varied experience in the use of methods has convinced the Committee that clear statements of facts relating to missionary work accomplished, in progress, or called for, are among the most effective of the instrumentalities that they can employ in securing the interest, good-will and co-operation of those on whom they depend for supplies.

It is respectfully and earnestly requested that all Rectors of parishes, who are in sympathy with the missionary work supervised by the Domestic Committee, will read to their congregations such portions of this Report as, in their judgment, will be most likely to influence them to generous offerings; or will order it, from this office, in such number as to enable them to place copies in the hands of such of their people as will be most likely to read them, and to be moved to generous offerings by the reading

A debt of nearly *twenty thousand dollars* is a very serious hindrance and discouragement in entering upon the work of another

year, a hindrance and discouragement of which the Committee earnestly desire and ask to be speedily relieved. Besides this, on the first of January, 1870, will be due the quarterly salaries of your Missionary Bishops, and of one hundred and seventy-eight other Missionaries, amounting, in the aggregate, to nearly *twenty thousand dollars* more.

The Committee desire to go forward, and, by the help of God and that of their brethren, they mean to go forward. They see plainly enough the difficulties in the way, and they know well enough that these difficulties, with a helping hand from all who are in duty bound to help, can be, and will be, soon removed.

This Appeal is for help—from all who can help and are willing to help—help that shall bear a just proportion to the present exigency of the Committee, to the magnitude and importance of the work with which they are charged, and to the ability that God has conferred.

“He that soweth little shall reap little; and he that soweth plentifully shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.”

On behalf of the Domestic Committee,

A. T. TWING,
Secretary and General Agent.

 Copies of this Appeal, in any number desired, will be forwarded on application at 17 Bible House, New York.

Thirty-fourth Annual Report

OF THE

DOMESTIC COMMITTEE.

THE Domestic Committee, in each of their Reports, for several years past, have been called upon to record the decease of one or more of our Missionaries. Since the last meeting of this Board no one has fallen at his post of duty, and the health of nearly all, during the entire period, has been mercifully preserved. These facts, though pointing to nothing very signal in the dealings of God with His children, though even falling within the range of what passes as the ordinary manifestation of his care and love for them, may not be recorded here without an expression of gratitude to Him.

SECRETARIES.

The Secretary and General Agent has, during the year, been constantly engaged in the manifold and somewhat onerous duties of his office. Nearly all the Sundays of the year, with the exception of a few passed at home on account of sickness in his family, he has spent in presenting the needs and claims of the Domestic field to congregations of the Church in various parts of the country. In all cases he has been most cordially welcomed by Rectors and people, and, had it been in his power to meet them, he could have had five or more appointments for every one that he has filled. His experience in the service of the Committee, now extending over a period of nearly six years, has deeply fixed in his mind the conviction, that our people are not only willing, but also glad, to hear about the Missionary work of the Church; and more than this, that, when properly informed as to the extent, the opportu-

nities and demands of the field, they are ready, not in all instances, if indeed in any, according to the full measure of the ability that God has given, and the duty which, by supplying the ability to do it, He has imposed, but are ready, to a gratifying and hopeful extent, to aid in the prosecution of this work.

Were it in the power of the Secretary and General Agent to make an annual visit to every parish in the land, known to be more or less in sympathy with the great interest supervised by the Committee, the aggregate of contributions, as careful comparisons and computations show, would not only be equal to the demands of the work in its present extent, but would also fully justify, with little delay, its three-fold extension; or, were the Missionary interests of the Church, in the regular course of parochial ministration, presented to our people with sufficient frequency and earnestness, in the due proportion of Christian work to Christian doctrine and usage, substantially the same results, it is believed, would be attained. A divorce here, or failure in maintaining the true relations and interdependencies here, has always been fraught, and, by the action of inflexible law, must always be fraught with weakness and danger to the life and sway of godliness in individual souls, and, by consequence, to the total capabilities for aggression and conquest, residing in the collective body of disciples.

A special Agent, thoroughly furnished with information relating to the interest with whose advocacy he is charged, may possibly, on occasions, possess some advantage, in the way of obtaining large contributions, over the Rector of a parish; but the Rector of the same parish, sustaining official and authoritative relations to his people, and, moreover, relations more influential perchance than these, originating in kindly personal intercourse and ministration, has opportunities for educating them unto good works in CHRIST JESUS, far superior to those of any other man.

The Secretary and General Agent is often cheered by large contributions in response to his appeals, and is thankful for them; the treasury of the Committee is always in need of them; but when he calls to mind the probability that, in many cases, his own words are likely to be well-nigh the only ones relating to the subject treated, that the people whom he has addressed will hear until he comes again,

the thought is entertained that he may be doing harm rather than good; at any rate, that there is a better way, and that that better way is to have our people systematically and thoroughly instructed by those on whom the responsibility rests, in regard to the whole matter of Christian beneficence.

The Rev. C. N. Chandler, who was in the service of the Committee, as Associate Secretary and General Agent, at the last Meeting of the Board resigned his position at the close of the first month of the year. The Rev. E. M. Rodman, was elected Associate Secretary and General Agent in the early part of November, and has proved himself the right man in the right place.

PUBLICATIONS.

A Joint Report of the Secretaries, on *THE SPIRIT OF MISSIONS*, will be presented and read at a later stage in the business of the Board.

In March last, the Committee commenced the publication of *THE DOMESTIC MISSIONARY*, a Semi-monthly Paper of moderate size, consisting of four pages, at the low price of twenty-five cents per annum, for each copy, when four or more copies are sent to one address. This Board has repeatedly suggested to the Committee the expediency of making a more liberal use of the press, with a view to a more general circulation of Missionary information among our people, and the presentation to them of the proper incentives to a more generous aid, by their prayers and alms, of the Missionary work of the Church.

This Paper has been cordially welcomed and warmly commended by many fast friends of Domestic Missions, both clerical and lay, to whom the Committee never appeal in vain for counsel or for material aid, some of whom have, in the most emphatic terms, expressed the opinion that the Committee would do well, if so only a sufficiently extended circulation could be attained, to send it, without charge and in any number desired, to all Rectors willing to make arrangements for its judicious distribution among their people.

If our work, as claiming the position of a true branch of the Church of Christ in this land, be something more and something else than to establish this relation by a logical use of the hints and analogies of Holy Scripture and the facts of history; if it be not

enough to maintain, and be thankful for, the honor and dignity of a so exalted relationship; if, by our position and heritage, embodying elements from all the Christian ages, we are, to a large extent, rightfully held to the responsibility of fashioning and guiding American civilization, and are charged with the higher and more momentous duty of diligent and unremitting co-operation with God, for the reclamation, culture and salvation of souls; then, that our mission be well accomplished, there is not a man, not a woman, not a child of our household, into whose ears, by some means, the constantly and increasingly pressing demand for zeal, for prayers, for alms, for personal service, according to existing ability and opportunity, should not be sounded, and that repeatedly.

The great problem of the hour lies not in the direction of sharper definitions of the faith, nor in the settlement of the relative position and value of the æsthetic elements of our precious heritage, but concerns itself with the development and direction of the working and aggressive capabilities of the children of God. To doubt that these capabilities (largely latent now), if brought into full play, would prove equal to all the needs of every form of Christian work with which we are charged, involves the infamous implication of some mistake in Providential orderings and allotments.

How to reach, with Missionary information and incentive, all the members of our Church, who, on being so reached, might reasonably be expected to take some interest in the work under the direction of the Committee, is a question which they have found, and do yet find, very difficult of solution.

The little Paper to which reference is made has, in seven months, attained a circulation of nearly ten thousand copies, and is doing good service in its sphere. Whether this appliance will prove itself of sufficient influence to justify its continuance longer than to the close of the year, for which it is pledged, remains to be seen.

THE YOUNG CHRISTIAN SOLDIER.

This Paper is doing a work among the children of the Church, the value and promise of which can hardly be over-estimated. It is not two years old, and yet it has attained a circulation of nearly thirty-six thousand copies, and an increase of more than ten thousand

during the year. It is now contributing more, it is believed, than any other single agency to the Missionary education of probably not many less than one hundred thousand of those who are to be our future Missionaries, and their supporters. The almost immediate material results, not to speak of others, higher and more enduring, of this turning of the thoughts and hearts of so large a number of our children to the work of sustaining and extending the Kingdom of CHRIST, are such as to inspire great hopes for the future, to justify, in the estimation of the Committee, the continuance of this publication, and the most vigorous efforts to enlarge its sphere of usefulness.

THE CHILDREN'S MISSIONARY ORGANIZATION.

The aggregate of direct pecuniary returns from this organization, for the year, is very nearly six thousand dollars. Indirectly, in gains that figures cannot record, much more than this has been accomplished. In many instances that have come to the knowledge of the Committee, the Young Soldiers have become, in the best sense of the word, Missionaries, in quarters not before reached—in home circles—preaching, in their own childish ways, by anecdote or fact repeated, by new and gushing interest manifested, the first Missionary sermons ever heard in those domestic fields, and finding most attentive and pliant hearers in the persons of doting parents and elder brothers and sisters. In some cases, the success of the youthful Missionaries has been most marked and wonderful. The attention of whole families, previously in utter ignorance of it, has been drawn to our work, and generous contributions in aid of it secured.

In many other instances, the efforts of the little Soldiers have taken a wider range; they have gone through whole neighborhoods, in which their lot is cast, winningly and successfully pleading our cause.

There are at the present date more than forty thousand children enrolled as members of this organization, but they are scattered over so vast an extent of country, representing many localities in every State, and some in almost every Territory, that it is difficult, nay, impossible, from any one central point, to issue such instructions as will insure general order and efficiency. It has fared with this organization as it fares with all appliances having the same or similar

objects in view. Wherever it has been taken hold of and worked by the Rectors of parishes, or by efficient laymen, with the approval and co-operation of Rectors, the results have been uniformly good, and that not only without hindrance to other and pre-existing methods of operation, but with a decidedly healthful influence upon them. In parishes where no plan for interesting children in the Missionary work of the Church is ever adhered to, this, as might be expected, after a spasmodic trial or two, has been abandoned. Defective methods, not involving anything wrong in principle, when well worked, are better than none; the best, ill-worked, are found to be of little account.

THE FIELD.

The general features of our Home Missionary Field remain much as they were at the date of the Committee's last Report. There is the same vast extent of territory, the same pressing forward of multitudes into the far West, the same spiritual destitution, the same call for men and means in the older, as well as in the more recently settled portions of our country. If we measure the work of the Church by the conversion and nurture of individual souls, much will appear to have been accomplished. But when the field is viewed as a whole, it is impossible to escape the conviction that, if any impression is to be made upon it corresponding to its urgent needs, in this generation, or even in this century, either our clerical force must be greatly increased, or some new method determined upon whereby this force, small as it is, can be made more efficient. It is far from the mind of the Committee to suggest the idea of there having been any lack of energy or zeal on the part of our Missionaries. They have done what they could. Their record is laid up with God, and it may yet appear that they were the true heroes of our time. Nor, again, do the Committee wish to appear disappointed in any expectation which they may have cherished as to the results of our Missionary operations. They are not compelled by disappointment, but encouraged by success, to look about for the means of extending these operations and of making them more effective.

As to the first desideratum, there does not appear to be any necessity for repeating in this place what has been so often said before. The Board need not be reminded of the insufficiency of our Missionary

force, or of the obligation under which the Church lies, to make its attempts at evangelization correspond, as nearly as can be, to the opportunities presented to her for such holy work.

With respect to the matter of giving greater efficiency to our Missionary operations, it will be remembered that the Committee made certain suggestions in their Report of last year. Their words were: "It is a question worthy of very grave consideration, whether it is wise to continue our present system of appointing men to serve at several points in each Diocese or Missionary Jurisdiction, or so to concentrate our forces and means upon the most important positions, as, with the blessing of God, to ensure success and permanence in all that we undertake. If our resources in men and means are greatly disproportioned to the work presented in so many parts of the country, there would seem to be all the more urgent reasons for such economy in disposing and using them, as is likely to produce the most satisfactory results. . . . Sudden and violent changes may not be wise, even in systems of acknowledged defectiveness; but it may be well for this Committee (the Bishops in whose Jurisdictions they have work, consenting and coöperating,) gradually to direct such means as they may have to dispense, toward the founding and sustaining of Associate Missions, with such educational and other institutions as are necessary to make them centres of all Church work."

The desultory warfare now carried on by individual Missionaries is, as a rule, opposed to all precedent in the annals of Christian Missions. The associate principle, as established in the case of the Seventy, constantly reappears in all subsequent Missionary enterprizes. May not, then, the wisdom of ignoring so venerable a principle, one so closely connected with the most glorious achievements of the Soldiers of the Cross, well be questioned? The advantages to be derived from associate, in contradistinction to all other, Missions, are neither few nor unimportant. Briefly stated, they are:

1. The cultivation of an *esprit du corps*, which, if experience be of any avail, can hardly be valued too highly.

2. The establishment of a due proportion between the work that is to be done, and the agents appointed to do it.

3. The performance of educational duties, else likely to be omitted.

4. Thoroughness, system, and the benefit of consultation, in the execution of work.

5. Mutual sympathy and support.

6. The influence which numbers confer.

7. Economy.

The Committee have not felt at liberty to limit the appropriation of the means which the Church places at their disposal, to the establishment and conduct of Associate Missions; nor to suggest, directly, to our Missionary Bishops, and to other Bishops to whom aid is extended in the prosecution of their work, the manifest advantages of the associate principle over that upon which our Missions are at present conducted. This whole subject is again commended to the immediate and earnest attention of the Board.

If there can be suggested any practicable method of increasing the efficiency of that force which is sent out to contend with the powers of darkness for the possession of immortal souls, love to God and man demands that it should be adopted at once.

The Committee now turn to a subject which demands, of Statesmen and Churchmen alike, the most prompt and careful consideration.

In the meeting on this Continent of the Chinese and European races, is to be found, perhaps, the explanation of that mysterious Providence which has so persistently turned the course of empire and civilization westward, from the earliest times down to our own eventful generation. Certain it is that, for some reason or other, Christianity has made little or no impression upon the Eastern heart. In spite of the stupendous exertions which were put forth by the Nestorian sect, which introduced its pseudo faith into Persia, and as far as the Western coast of India, and even into China itself; in spite of the Jesuit Missions; and in spite, too, of our own Missions, and those of the English Church, China is to-day a heathen nation, and those souls who come thence to us, will be found tenaciously wedded to the old superstition of their fathers. May it not be, then, that the Great Head of the Church has so directed the course of civilization, that the Faith which, for reasons unknown to us, failed to reach effectively the far East, through Persia and India, might in these our days be carried thither, by Christianized native Missionaries? To believe this, is to

invest the growth of our Republic with extraordinary interest, and to put the Divine stamp upon the nation's material prosperity. Yet, let the future of the Chinese, as a people, be what it will, it is enough for us to know that vast numbers of them, hitherto unreached, are coming out of their self-imposed seclusion, and are making their home with us who dwell under the broad shadow of the Cross.

In view of this fact, the Domestic Committee are unwilling that this Report should overlook the necessity of the Church's making some special preparations for bringing this new people into her fold. God forbid that they should return empty handed to their families and friends, or that they should carry back with them only perishable riches, after He has brought them to a land where His Church, possessing the priceless treasures of His Gospel, is established. They must never be allowed to go home, having it in their power to say that they have lived among a people professing the religion of JESUS CHRIST, but know not why it should be accepted in preference to the traditions of Confucius! That were something too terrible to contemplate. But if the Church is to ward off so dire a result, she must either make use of such of her Missionaries as are acquainted with the language, habits, and customs of the Chinese, or she must at once take the precaution of providing herself with Clergymen from among that people.

To recall any of her Missionaries from China, is a step not likely to commend itself to the Church, nor would the Committee recommend it. There remains then only the other alternative. The Committee would therefore suggest the propriety of establishing a special fund for the education of such native Chinese as the grace of God may have led, or may lead, to seek Holy Orders. To meet the present emergency, it would undoubtedly be necessary to make some sort of a requisition for candidates upon the China Mission—American or English. These perhaps could be spared, in good hope of their being returned one day with interest.

The Church has been much too long without definite and adequate provision for the care and education of native Missionaries to foreign lands or peoples, and to that colored race, which, though born among us, is still distinct from us. The establishment of such a fund as that

just indicated, might prove the germ of an institution which should keep alive the Missionary spirit at home, and send forth into the waste places, hundreds of well-furnished laborers.

If this desired consummation appear a too-far-off vision in this connection, the Committee reply that all times are in the Hand of God, and that such a thing as this will be, when Churchmen rise to the realization of their responsibilities, and of those glorious possibilities, which it is within the province of the Church to make blessed facts. In this, as in other things, much depends upon ourselves. As our faith is, so shall it be done unto us.

A late London Paper states that the Pope is about to make great efforts to convert the colored people of America, and that, to this end, two hundred of them are now studying for the Priesthood at Rome. If others are ready to do so much for the propagation of a corrupt faith, surely we should be willing to do more, to extend to those who are perishing the cleansing and saving influences of the pure Gospel of the Son of God.

Ireland, with a territorial extent several thousand square miles less than that of the State of Maine, and with a population of less than six millions, has sent to this country such numbers of her people as to influence very largely the character of our political and social life. What then may not be expected, now that the first significant installments have reached us, and that the motives to immigration are as strong as can be presented to human cupidity, from China, with her territorial extent of more than one million and a quarter square miles, and her population of more than four hundred millions?

The contest, at no distant day, may be, not with worldliness and the common forms of infidelity, for the mastery in this land, but with the most inveterate, oriental heathenism, transplanted to our soil. China can spare, without missing them, enough of her people, not only to equal, but to far outnumber our own. Under the influence of the intensely democratic tendencies of our time, is it too much to fear that heathenism may yet strive for political ascendancy on this continent? As Christians or as citizens, there is no need that we become terrorists, and speak in the language of extravagance of possible dangers in the

distant future. It is wiser to look at things as they are, and to put ourselves in a position to avert the evils that threaten us, while yet they are such as, by God's help, can be measurably controlled. It will not do to flatter ourselves that our civilization, whatever its present value and power, will of itself serve as a sufficient protection against the dangers here spoken of.

Our civilization is too little interpenetrated and fashioned by the Gospel of CHRIST to be thus relied upon. It contains hardly enough of the Christian element to keep it, under our present circumstances, from disintegration and decay. In regard to the mere material ends of life, it is, indeed, active and potent enough, and with these it is almost exclusively occupied. It might undertake, with fair prospect of success, to educate, pretty thoroughly, Chinese heathenism in the arts and sciences, and in some of the elegant amenities of life; but, stopping here, as here it would be obliged to stop, that heathenism would be shorn of scarcely any of its powers to do harm to the Republic and the Republican institutions that we have founded and do cherish. Our business, as disciples of CHRIST, aiding the State to do, as such, what it can for the improvement of these strangers, while making their home among us, is to be ready to instruct them in the wisdom that is from above, in the truths of the Divine Kingdom; through the winning and conquering ministries of Christian patience, perseverance and love, to confer upon them the prerogatives of a Heavenly Citizenship, and so to make them heirs of GOD and joint-heirs with JESUS CHRIST. To attempt less than this and to expect less than this, as, in some good measure, the result of our efforts, GOD being our helper, were to begin in timidity and weakness, and to end in miserable failure.

THE COLORED PEOPLE OF THE SOUTH.

This Board, at its last meeting, instructed the Domestic Committee to appoint, after conference with the Bishops within whose Dioceses they should labor, one or more Missionaries, whose especial duty it should be: 1. To inquire into the condition of the Freedmen who were once Communicants of the Church, and to ascertain what could be done to revive their former attachments and relations

thereto; 2. To promote generally, the Missionary work of the Church among the colored people of the South.

The Committee recognized at once the great importance of the work to which their attention was thus called, and also the duty of the Church to provide the means required for its execution; but when they came to make their appropriations for the year, so urgent were the calls for the continuance of aid, in other portions of the field, that they could not see their way clear to undertake it. Special aid was earnestly asked for this special service, but it did not come, in any amount worthy of notice, and consequently, under the supervision of this Committee, no considerable amount of work has been done in behalf of the Freedmen, during the year, save that performed by Missionaries appointed to serve chiefly in the interests of our own people. Their zeal and energy in this direction have been such as to put beyond question the interest of the members of our Church at the South in the spiritual welfare of the colored race. The best friends of this people, if ardent desire and persistent efforts to bring and keep them under the influence of the Gospel may be taken as evidence of true friendship, are to be found, in large numbers, among those who formerly sustained toward them relations very different from those at present existing.

The Committee do not hesitate to express the belief that, at the present time, there is not a more needful or hopeful Missionary field on the globe than that of which they now speak. Hundreds of thousands of these people, once under the restraints of the Gospel, comforted and encouraged by its precious promises, are in imminent danger of relapsing into barbarism. Faithful Shepherds should be sent without delay to teach them how they can escape the fearful dangers to which they are exposed; to win them back to the fold from which they have wandered. Hundreds of thousands of others, never yet disciples of CHRIST, should, without delay, be told of His love for the weakest and most degraded of those for whom He died, and of His power to save them.

If the Church were half as anxious and earnest to gather these people into her fold, for the purposes of present Christian culture and final salvation, as the men of the world are to use them in the inte-

rest of political combinations, the day of their spiritual emancipation would not long be postponed. God speed the time when those professing allegiance to Him shall, in zeal, in energy, in forecast, in personal service, in material ventures for the strengthening and extension of His Kingdom, equal and surpass the men of the world in their use of these qualities and appliances with reference to the things of the world!

WORK AMONG THE INDIANS.

Missionary work among the Indians, under the supervision of the Domestic Committee, has, until recently, been confined to a single station, at Green Bay, Wisconsin, where, for many years, it has been steadily and successfully prosecuted.

In January last, at the earnest solicitation of many friends of the Indians, and among them one widely known for his interest in all good works, who volunteered his best endeavors to procure the means to carry it forward, the Committee assumed, in large part, the support of the Mission among the Santee Sioux, in the Jurisdiction of Bishop Clarkson. This Mission, to that date, had been without the formal recognition of the Church, though, for several previous years, it had been vigorously conducted by individual zeal and enterprise, with the most gratifying results. The Missionary annals of the Church, it is believed, contain few, if any, brighter pages than those which this Mission has supplied. The Rev. Samuel D. Hinman and his co-workers have been and are signally blessed of God in their labor of self-denial and love, and well deserve the generous sympathy and support of the Church. A very interesting and full historical sketch of this Mission, written by the layman to whom reference is made above, and published within the past few months, has, recently, with the view of giving it a wider circulation than it would otherwise be likely to attain, been reproduced in the Organ of this Board.

MISSIONARY EPISCOPATE.

Within the year, covered by this Report, a vacancy has occurred in our Missionary Episcopate, by the transfer of the Rt. Rev. H. C. Lay, D.D., D.C.L., from Arkansas to the Diocese of Easton, and the vacancy, existing at the last meeting of the Board, in Oregon and Washington Territory, has been filled by the consecration of the Rev. Benjamin Wistar Morris, D.D., on the third of December last, in St.

Luke's Church, Philadelphia. The consecration of the Rev. O. W. Whitaker, D.D., Bishop elect for the State of Nevada and the Territory of Arizona, is appointed for the thirteenth of the present month.

For specific information respecting the condition, needs and prospects of the work in our Missionary Jurisdictions, the Committee beg leave to refer the Board to the Reports of the Bishops thereof, which, at the proper time, will be presented and read.

DIOCESSES.

The Committee, according to their ability, have, during the year, aided Missionary work in twenty-five of our fully organized Dioceses. The Reports of the more than one hundred and seventy Missionaries employed in these portions of the field, give evidence of earnest and successful work, and some of them speak, all uncomplainingly, of sore hardships and trials. In Missionary life and experience there are trials and joys, hindrances and encouragements that never get into human records, and connected with these, there are manifold ministrations, official and personal, the relations of which to the great ends in view, and the efficacy of which in furtherance of these ends, no human hand can trace, and no finite mind can fully estimate.

A chance allusion in a Missionary's Report, is sometimes more significant of his fitness for the work in which he is engaged, of the condition of his own inner life, and of his power over the inner life of those whom he is striving to interest in the great Salvation, than the record of a church built or a school established.

Visible results are by no means to be undervalued, as signs and evidence of wisdom, energy and success in Missionary service. It is pleasant for the Committee to be able to appeal to them in justification of the expenditures, by which in part, they may be considered to have been achieved; but, in their absence or paucity, there are sometimes intimations of progress in that part of the work concealed from human eyes, that speak to these points with an emphasis quite as satisfactory as anything in the line of formal demonstration.

The following tabular statement shows that, during the past year, we have had two hundred and eleven Missionaries employed in thirty-four States and Territories, and that one hundred and seventy-eight were in the field on the first of this month. The amount of service is

the same as it would have been, had one hundred and seventy-six been employed during the entire year; twenty-one have served in our five Missionary Jurisdictions, and one hundred and ninety in twenty-six of our fully organized Dioceses. The number employed during the past year, is greater by eleven than that reported for the year previous.

JURISDICTION.	Number employed during portions of the year.	Number employed Oct. 1, 1868.	JURISDICTION.	Number employed during portions of the year.	Number employed Oct. 1, 1868.
Alabama,.....	6	4	Brought forward,....	103	81
Arkansas,.....	6	5	Mississippi, ...	7	10
California,.....	2	1	Nebraska,.....	13	7
Colorado,.....	2	1	New Hampshire,.....	3	3
Delaware,.....	2	2	North Carolina,.....	20	18
Florida,.....	7	6	Ohio,.....	2	2
Georgia,.....	9	8	South Carolina,.....	13	13
Illinois,.....	4	3	Tennessee,.....	7	6
Indiana,.....	6	4	Texas,.....	10	9
Iowa,.....	7	8	Virginia,.....	10	10
Kansas,.....	3	3	Wisconsin,.....	8	6
Kentucky,.....	8	6	Dakota,.....	2	2
Louisiana,.....	7	6	Idaho,.....	2	2
Michigan,.....	7	4	Oregon,.....	5	4
Minnesota,.....	11	8	Utah,.....	2	1
Maine,.....	6	4	Washington Territory,...	2	2
Missouri,.....	10	8	Wyoming,.....	2	2
Carried forward,.....	103	81	Total,.....	211	178

LEGACIES.

The following items have been received from Legacies, viz:

N. Y.—New York—Estate of Thomas Garner.....	\$2,350 00
N. J.—New Brunswick—Estate of Mrs. E. Rutgers.....	1,880 00
Ohio—Zanesville—Estate of Mrs. Lucy M. Hazlett.....	50 00
R. I.—Providence—Estate of Ann Eliza Eborn.....	398 41
N. J.—Mount Holly—Estate of Eliza Kempton.....	470 00
N. Y.—New York—Estate of Rev. J. Dowdney.....	6,160 00
Ohio—Cleveland—Estate of Stephen Ransom.....	564 00
N. Y.—Poughkeepsie—Estate of Alice A. Knill.....	4,700 00
L. I.—Greenpoint—Estate of Mary E. Wood.....	31 50
Conn.—New Haven—Estate of Lucy Nichols.....	74 00
One-half part of Estate of Caroline E. Jones.....	239 00

\$16,916 91

FINANCIAL STATEMENT.

RECEIPTS—*Sept. 30, 1868.*

Cash on hand, as per last Report	\$148 45
<i>Sept. 30, 1869.</i>	
Cash received for General purposes	110,594 47
“ “ for Specials	22,116 18
Total receipts	<u>\$132,859 10</u>

DISBURSEMENTS—*Sept. 30, 1869.*

Paid on account of General Expenses.....	\$107,525 31
“ “ “ from Specials received.....	19,511 58
“ the balance advanced by the Treasurer last year.....	5,000 00
Cash in Bank.....	822 31
	<u>\$132,859 10</u>

NOTE.—In addition to the above, there is a Permanent Fund of \$12,500, the interest only of which is available for current work.

COMPARATIVE RECEIPTS FOR GENERAL PURPOSES.

Paid for General purposes	\$107,525 31
Amount of outstanding Checks to Sept. 30, 1869	1,938 79
Due for Salaries of Missionaries to Oct. 1, 1869	16,154 75
Total expenses for the year.....	<u>\$125,618 75</u>
Receipts for General purposes to Sept. 30, 1869	110,594 47
Deficit in Receipts for General purposes to meet the current expenses for the year	<u>\$15,024 28</u>

PRESENT FINANCIAL CONDITION.

LIABILITIES.

Outstanding Checks	\$1,938 79
Salaries of Missionaries accrued to Oct. 1, 1869	16,154 75
Due on account of Special Contributions.....	2,604 60
	<u>\$20,698 14</u>
Cash in Bank.....	822 31
Amount of deficiency Oct. 1, 1869.....	<u>\$19,875 83</u>

CONCLUSION.

The Committee do not feel that many additional words are called for in this Report. They regret that their endeavors have failed to bring to the treasury a sufficient amount of means to enable them to begin the work of another year without the annoyance and burden of a debt. The results attained, though sadly out of proportion to the known and recognized ability of our people, and of little value in substantiating our claims to the possession of ecclesiastical and other advantages, superior to those of other Christian bodies, are yet such as to afford some encouragement for the future. If the facts of this Report, in some views that may be taken of them, call for shame and humiliation, as they undoubtedly do, in others they demand a thankful recognition of the forbearing goodness of God. Our shortcomings have not escaped His notice; in forms of varying aggravation, they have been abundantly and constantly before Him, yet His HOLY SPIRIT has been with us, striving to effect our complete emancipation from the bondage of worldliness, and to make us, in CHRIST JESUS, free, tenderly sympathetic, and large-hearted. Otherwise, our annual record could only have spoken of wide-spread and paralyzing disaster.

The Committee are well assured that interest in the work which they supervise is gradually extending; that more of the members of our Church, now than ever before, are, in some good degree, cultivating the Missionary spirit, and are learning that Missionary prayers cannot be withheld without neglect of duty, nor without hindrance to due, personal progress in the life of godliness. This conviction brings encouragement and courage in dealing with present annoyances and in bearing present burdens.

To enable them to liquidate the existing indebtedness, the amount of which appears in the Financial Statement, and to carry forward work that should be greatly extended, and cannot, without shame and disgrace, be contracted into narrower than existing limits, the

Committee appeal to the Church to supply, during the present year, the sum of *one hundred and seventy-five thousand dollars*, and earnestly pray that GOD will so dispose the minds and hearts of His people to liberal things, that all that is asked in the dear SAVIOUR'S name, may, in love to Him, be cheerfully given.

By order and in behalf of the Domestic Committee,

A. T. TWING,

Secretary and General Agent.

MISSION ROOMS, NEW YORK, *September 30th*, 1869.